

# THE HOLY NAME JOURNAL

A NATIONAL MAGAZINE

*The only official national publication of  
the Holy Name Society in the United States.*

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# EDITORIALS

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## THE REVEREND JAMES M. DELANEY

**A**N ACCIDENT caused the death of the Reverend James M. Delaney, the diocesan director of the Holy Name Society of Pittsburgh for more than a decade. With his passing the Holy Name Society loses one of its outstanding leaders.

**F**ATHER DELANEY accomplished a great deal in the twenty-one years of his priesthood and he was still a young man with the prospect of many more years for even greater achievements. His worth was attested by his own Bishop, the Most Reverend Hugh C. Boyle who said, "He was a most singular human being, a man who enjoyed doing the most unusual things, one of the best organizers I have ever seen. He got on marvelously with men. He was thoroughly of his time, and yet he saw the supernatural world as a very real thing. Above all he loved the Blessed Sacrament."

**T**HE Holy Name movement benefited by the genius of Pittsburgh's diocesan director for he promoted two "Eucharistic Nights" within his own jurisdiction and he was ever ready to help by his presence and his voice wherever he was called. By his work Father Delaney showed his belief in the power and the influence of the Holy Name Society.

**M**AY HE REST IN PEACE.

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## HEADLINES

**L**AST month many newspapers flashed bold headlines which announced that the Vatican had taken sides with Japan in the Far East. The story which was accredited to a "reliable source in the Vatican" even went so far as to say that the Holy See had instructed missionaries in China to use their influence to promote the Japanese cause.

**T**HE story was denied by competent representatives of the Church but the damage had been done. Many readers, perhaps thousands, had read only the headlines and their judgments were based upon that reading. They have not read the retraction which was buried in the middle of the papers



without the benefit of striking headlines. There is the injustice. Every publisher fears a libel suit and whenever a libelous statement appears in the columns of his paper he uses every means to appease the offended person. One defense for a libel is to print the retraction in the same position with equal prominence. The denial of the story imputed to the Vatican was not given the same position or prominence.

THE misuse of the headline has become a common fault with newspapers.

The most prominent headline should be expected to label the story of greater importance and interest to the greatest number of readers. Yet many papers emphasize a revolting crime committed a thousand miles away, while local news is neglected. It is by such journalism that the publishers are hurting themselves—they are undermining the confidence of the public.

THE Catholic press appreciates what it means to have a free press. Catholic editors will fight to retain that freedom for themselves and others, but they will not condone bias. They will not connive at the type of propaganda that attempts the impossible—to link the Catholic Church with Fascism, even the Fascism of pagan Japan.



## UNITY

THE reports of the convention of the Protestant Episcopal Church should have confirmed the conviction of Roman Catholics that theirs is the one true Church. That may seem a paradox but it is none the less true, for the Episcopalians sought to establish the mark of unity in their Church, a mark that identifies the true Church of Christ.

THE convention attempted to strengthen the status of the presiding bishop.

Such a move must have been calculated to give the bishops and clergy some source of authority, but there was reluctance to raise one of their number to too exalted a position. They hesitated to make him an archbishop lest, perhaps, he become a Protestant pope; they could not agree to give him any more authority than that as head of the Church's missionary and educational work. The result is that they have a presiding bishop who is the nominal head of a clergy and people who will accept his guidance when it pleases them.

ANOTHER attempt to relax the legislation on divorce was blocked in spite of the fact that some made strong pleas for those who would throw off the restrictions. But since private interpretation is the bedrock of Protestantism, the clergy as well as the laity will continue to do what pleases them, just as the Reverend Mr. Jardine. Such a course cannot bring peace to souls.

WE Catholics have that unity which stamps the Church of Christ. We have one head vested with authority which is respected by laymen and clergy alike. We have one Faith, one ministry—unity.



# BISHOP ENGLAND

## *First Bishop of Charleston*

**J**OHN ENGLAND was born at Cork, Ireland, on September 23rd, 1786. His boyhood was in the days of his country's trial and persecution. The wrongs he saw and suffered made a lasting impression on his gifted mind and character. Indeed, the enthusiastic love of his Faith and his native isle were ever the cherished affections which dwelt down deepest in his great heart. His first instruction was received in a Protestant school, as there was no other to which he could go. Here the soul of the brave boy was daily pained by insult. Often to expose him to the contempt of the class, the bigoted teacher would sneeringly call him "the little Papist."

**Y**OUNG England began his career in life by the study of law. Two years spent in the office of an eminent barrister had, no doubt, a beneficial effect in developing his precise and practical mind. His own pious inclinations, and the designs of Providence, however, led him to enter the Church—to give himself to God. His excellent parents encouraged his noble resolution, and he began his theological studies in Carlow College. Here his splendid talents were brought out in all their shining greatness. Before he was ordained, Dr. Moylan, the venerable Bishop of Cork, recalled him to his own diocese, and appointed the student of theology President of the Diocesan Seminary at Cork. He was ordained in October, 1808, Dr. Moylan having obtained a dispensation, as Mr. England had not reached the canonical age of twenty-five.

His career as a fearless priest and patriot now made him a man of mark—revered and loved by the Irish people—feared and hated by the government. As the editor and proprietor of the Cork Chronicle, he hurled forth articles that fell like thunderbolts among his political and religious enemies. On one occasion he was even fined the round sum of five hundred pounds for his freedom of speech. But though rich in truth, he was poor in money; and while he continued to give out the former with a lavish hand, he took good care not to pay cash that he did not owe. Father England was on intimate terms with the illustrious O'Connell; and by his powerful pen he did much to hasten Catholic emancipation in Ireland.

**I**N 1817, Father England was appointed parish priest of Bandon, a place of such bitter bigotry that over the entrance was placed the famous inscription which warmly welcomed "the Turk, the Atheist, and the Jew," but severely warned "the Papist" to keep away. The fearless priest, however, entered on his duties, undeterred even by this inscription. On several occasions his hair-breadth escapes from murder are thrilling enough to have occurred in border Indian life. But even in these dangerous adventures, God had His designs on the future American prelate. Such training admirably fitted him for the toilsome and thorny road which he was to travel in America.

During the first three years of his episcopate, Bishop England kept a diary; and from it we make some selections. It opens thus:

"**O**N Monday, the 10th of July, 1820, I received in Bandon a letter from the Rev. Henry Hughes, dated June 17th, 1820, at Rome, informing me that on the preceding Monday I had been appointed Bishop of Charleston, in South Carolina, and requesting of me, for various reasons therein alleged, to accept of this appointment.

"September 21st.—I received the grace of episcopal consecration in the Catholic church of St. Finbar, in the city of Cork, from the Rt. Rev. Dr. Murphy, Bishop of the diocese, assisted by the Rt. Rev. Dr. Maram, Bishop of Ossory, and Kelly, first Bishop of Richmond (Va.) whose appointment was subsequent to mine, but whose consecration took place at Kilkenny, on the 24th of August. There were present, the Most Rev. Dr. Everard, Archbishop of Mytilene, coadjutor of the Most Rev. Dr. Bray, Archbishop of Cashel, and the Rt. Rev. Drs. Coppinger, of Cloyne and Ross, Sughrue, of Ardfert and Aghadoc (Kerry), and Tuohy, of Limerick.

"October 11th.—Having many applications from priests and candidates for places on the American mission, I appointed my brother, the Rev. Thomas R. England, and the Rev. Thomas O'Keefe, my Vicars-General, for the purpose principally of selecting such of those as I may afterward want, and if necessary, having them ordained.

"**T**HIS day was the anniversary—twelve years—of my ordination to the priesthood. On this day I parted



from my family, to go whither I thought God had called me, but whither I had no other desire to go. Should this be read by a stranger, let him pardon that weakness of our common nature which then affected me, and does now, after the lapse of three months.

"December 26th.—Found soundings in thirty-five fathoms water, and on the next day saw the Hunting Islands, on the coast of South Carolina, after a very tedious and unpleasant passage. On the evening of the 27th, came to anchor off Charleston, and on the 28th crossed it, and worked up the channel, and came to anchor in the evening.

"December 30th.—Came on shore in Charleston; saw the Rev. Benedict Fenwick, S.J., who was Vicar-General of the Archbishop of Baltimore, who exhibited to me his papers. I gave him my bulls and certificates, received the resignation of his authority, and renewed his faculties of Vicar-General for my diocese, as Bishop of Charleston, which he accepted.

"December 31st.—Being Sunday, I had the happiness of celebrating Mass, took possession of the church, had my bulls published, and preached."

It may be said that Bishop England began his labors in America on New Years' Day, 1821. His newly-erected diocese embraced three States—North Carolina, South Carolina, and Georgia. The Catholic Church had barely an existence in this region; the people were extremely bigoted. The difficulties of Dr. England, therefore, can be imagined, rather than portrayed; but his master spirit pointed out the line of duty, and the success of his toils was one of the noblest triumphs of the Faith in this country.

On making a rapid survey of the situation, he found but two churches open in his large diocese; and his clergy were as numerous as the houses of worship! The anointed herald of the Cross, however, bravely took up his work. Around him churches began to rise. He traveled, preached, taught, and confirmed. Wherever he found a few scattered Catholic families in village, town, or city, he assembled them, formed an organization, and encouraged them to hold together until he could send them a pastor. As for himself, he performed all the labors and endured all the hardships of a missionary priest. He traveled hundreds of miles. His noble spirit of poverty and self-sacrifice endeared him to all. Such, indeed, was this great Bishop's personal poverty that he often walked the burning sands and pavements of Charleston with his bare feet on the ground. The soles of his shoes had been worn away and only the upper leather remained decent!

THE first thing Bishop England did after his arrival, was to make himself thoroughly acquainted with the condition of his poor but widely-spread diocese. He found, upon inquiry, that there was a congregation at Savannah, but that it had been deserted. He therefore determined, without delay, to visit Savannah, Augusta, Columbia, and other towns within his jurisdiction. Ap-

pointing Father Benedict J. Fenwick, S.J., his Vicar-General, with full powers, until his return to Charleston, and requesting him to purchase ground for a second church in that city, and if possible procure a good site for a cathedral, the Apostolic Bishop boarded the sloop *Delight*, and sailed for Savannah on the 15th of January, 1821.

HE found that there had been no priest in that city since the previous October; and to repair the evil caused by the want of a clergyman for so long a time, he commenced a vigorous course of instruction, followed by the administration of the Holy Sacraments. The following entry in his diary affords an idea of Bishop England's energy, and of the attention which, in a few days, he had excited among non-Catholics.

"January 21st.—Heard confessions, celebrated the Holy Mass, and administered the Holy Communion to twenty-seven persons. Gave Confirmation to fifteen persons. At half-past ten o'clock, I spoke on the erection of the see, on my own authority, and publicly committed the flock of Savannah to the care of the Rev. Robert Browne until I should think proper to remove him; and after Mass I preached to a large congregation, amongst whom were the principal lawyers of Savannah, and many other strangers. In the evening I had vespers, and gave an exhortation and benediction—church crowded and surrounded."

The next entry records the same round of duty with this added: "Was asked by the Mayor and others to preach in the Protestant Episcopal church, which I declined for the present."

APPOINTING "John Dillon to read prayers for Mass on Sunday," until the return of Rev. Father Browne, whom he took with him on his visitation, Bishop England proceeded to Augusta, which he reached only after two days of hard traveling. After some brief but energetic work in this city, where he administered Confirmation "to John McCormack, Esq., and forty-eight others," he set out for Locust Grove, whose Catholic congregation had not seen a priest for several years.

"Arrived there at nightfall," continues the diary, "and was most kindly received by old and young Mrs. Thompson, to the former of whom great merit is due before God, for preserving the Faith in this country. This was the first Catholic congregation in Georgia; it was formed in 1794 or 1795, by the settlement of Mrs. Thompson's family and a few others from Maryland. Bishop Carroll, of Baltimore, sent the Rev. Mr. Le Mercier to attend them. After eighteen months he went to Savannah; and Rev. Mr. Sajet then remained seventeen months, and returned to France. There was no clergyman there until November, 1810, when the Rev. Robert Browne came to take charge of Augusta and its vicinity, and remained until 1815. This place was occasionally visited by Rev. Mr. Egan and Rev. Mr. Cooper."

It was at Locust Grove that Bishop England preached his first open-air sermon. "The church being too small,"



he writes, "and several persons having collected from various parts of the neighborhood, I preached from an elevation outside to about four hundred persons."

OF Warrington he says: "I met three Cherokee Indians, viz., Colonel Dick, who speaks a little English, John Thompson, and Sampson, to whom I gave their breakfast. I showed the Colonel my ring and cross, of which he took particular notice, and I told him I intended visiting his nation; he said he would know me."

On reaching Columbia, Bishop England found a flock consisting of about two hundred and fifty persons, principally Irish laborers employed in making the canal. There was no church, and the Bishop "therefore preached in the Courthouse that night to a very numerous and respectable congregation," mostly Protestants. He made strenuous efforts to begin a church; and on his committee of collection we see such genuine Irish Catholic names as Peter McGuire and John Heffernan.

Bishop England now returned to Charleston, and addressed himself to the great labor of his life. He began a course of lectures, which laid the foundation of a fame that before long spread through every State in the Union. During Lent he discussed the principal truths of religion in a way which did not fail to attract the attention of the most thoughtful and intellectual. Nor was this labor without its reward. In his diary we find the names of several converts recorded, including that of "a lawyer of eminence."

IN the last week of Lent, we find this sleepless toiler in God's vineyard issuing his first book. It was a catechism, which, he says, "I had much labor in compiling from various others, and adding several parts which I considered necessary to be explicitly dwelt upon under the peculiar circumstances of my diocese."

In the Spring of 1821 he established the "Book Society" and had the necessary measures taken to form a general committee, and to have the society extended throughout the whole diocese.

The following quotation from Bishop England's diary is sadly suggestive in relation to the state of the Catholics in the South. It was written of Wilmington, but might be truthfully applied to many other places:

"May 16th (1821)—Celebrated Mass at my lodgings, and gave an exhortation to those who attended. After breakfast met the Catholics, about twenty men—not a woman or child of the Catholic Faith. No priest had ever been fixed here, nor in the neighborhood. A Rev. Mr. Burke had spent a fortnight here, about twenty-five years before, and a Jesuit, going to some Spanish settlement, spent two of three days in the town, about the year 1815, and baptized the children of Mr. ....; but their mother being a Methodist, they were not educated in the Faith.

"The Catholics who live here, and they who occasionally come here, were in the habit of going to other places of worship—Episcopal Protestant, Methodist, and Presbyterian—and had nearly lost all ideals of Catholicity.

I spoke on the necessity of their assembling together on Sundays for prayer and instruction, and of their forming a branch of the Book Society, to both of which they readily agreed, and then recommended their entering into a subscription to procure a lot for a church, and to commence building, as I would take care they should be occasionally visited by a priest. I also exhorted them to prepare for the Sacraments.

"I received an invitation from the pastor and trustees of the Presbyterian church to use their building (the best in the town, which, upon consideration, I accepted. I was waited upon by the Protestant minister, who offered me his church also, which, of course, I declined, as having accepted of the other. In the evening I preached to a very large congregation, on the nature of the Catholic religion."

As years went on, the fame of Bishop England increased, until the time came when, from one end of the Republic to the other, his bright name became a household word with Catholics of every nationality, who recognized in him an heroic champion, fully equipped, and equal to the good fight. The feelings of his own countrymen towards him cannot be described, so intense was their pride in his great qualities—his matchless power of tongue and pen, his resistless force as a controversialist, his wonderful capacity for public affairs—the nobleness and grandeur of his nature, which all men respected, and which made for him the fastest friends, even among those who were not of the Catholic Church.

There were, it is true, other great and good bishops, who, by their holy lives and lofty characters, commanded a respectful toleration for their Faith; but Bishop England extorted respect for his religion by the magic power with which he unfolded its principles to those who crowded around him wherever he went, and refuted the calumnies and misrepresentations that had been the stock-in-trade of the enemies of the ancient Faith for centuries. Like all Catholic Irishmen of that day, the great prelate became an American citizen as soon as the law would permit; nor did he ever cease to identify himself thoroughly with his adopted country, proud of her greatness, jealous of her honor, loving her beyond all others, save that dear old land whose recollections lay fondly cherished down deep in his heart.

The great aim of Bishop England's life in this country seems to have been to present the Catholic Church, her doctrines and practices, in all their truth and beauty and grandeur before the American people. In his efforts to do this, his labors, perhaps, have never been equalled by any other man. It was with this object he established *The United States Catholic Miscellany*, in 1822. On his arrival in America he found the Catholic Church comparatively defenceless; but he soon rendered it a dangerous task to attack or vilify the Faith of ages. Many who ventured on this mode of warfare were glad to retreat from the field before the crushing weapons of logic, erudition, and eloquence with which he battled for his Church, his creed and his people.



HE was the real founder of Catholic journalism in this country. He saw that our religion was regarded with contempt; and to him fell the splendid work of changing the current of public opinion, of giving the Catholic Church a certain respectability—a status in this Republic. A prelate endowed with such grasp of mind at once perceived the value of the press. For twenty years the product of Bishop England's magic pen appeared in the columns of *The Catholic Miscellany*. His accomplished young sister was for a time his second self in the management of the paper; and it is said she often toned down the fierce logic of his bold and pointed articles, while by her own contributions the pages of the journal were frequently graced and enriched. But God called away this gifted and beautiful girl, and the illustrious Bishop shed many a tear on her untimely grave. Under such noble auspices began our first American Catholic newspaper.

Bishop England's diocese, as we have already remarked, embraced three large States, with a poor and scattered Catholic population. It was a vast territory, and everything was to be done. But energy and zeal of this extraordinary man were equal to the difficulties of his mission. He toiled and traveled in this manner.

He possessed a little carriage and two strong ponies, which he managed to purchase with the aid of a few moneyed friends, and, accompanied by a negro boy as driver, he would push on from place to place, preaching, instructing, and administering the Sacraments; and on his return—it might be in three, six, or even nine months—he would readily and even profitably dispose of his cattle, then more valuable than at the beginning of the journey, owing to the training to which they had been subjected.

MANY a strange incident, and even startling adventure, occurred to the apostolic traveler during his long journeys, at a time when the roads were little better than mere tracks. The population was thinly scattered, and even the rudest sort of accommodation was not always to be had. Often the shelter of the forest was all that could be obtained for the traveler.

Once in a town or city, he was sure of being well received. Prejudice, it is true, kept some aloof from the "Popish Bishop," but American curiosity, and the irrepressible desire to listen to sermons, discourses, and lectures of any description, impelled numbers to hear a man who was famous for his eloquence. Halls, court-houses, concert-rooms, churches and chapels, would be freely placed at his disposal, and, indeed, the probability is that he rarely suffered from lack of hospitality under such circumstances.

There were occasions, however, when the Bishop found it difficult enough to make out a dinner, or secure the shelter of a roof against the night. Even in the Southern States, which are proverbial for the unaffected hospitality of their people, churls were to be met with—at least, in Bishop England's time.

One evening, as the Bishop of Charleston was travel-

ing along, accompanied by Father O'Neill, one of his few priests, he drew up at a house of rather moderate dimensions. The master proved to be a mixture of surliness and bad nature. Dinner was called, and given, and an exorbitant price charged. But there was to be no further accommodation. "You cannot stop tonight, nohow," exclaimed the agreeable owner of the mansion; and his ugly features seemed to be as emphatic as his language.

AFTER dinner, Bishop England took a chair on the piazza, and read his office. Father O'Neill, having no desire to enjoy the company of his unwilling entertainer, sauntered towards the carriage, a little distance off, where the boy was feeding the horses; and taking his flute from the portmanteau, he sat on a log, and began his favorite air, "The Last Rose of Summer." The toil-worn Irish priest seemed to breathe the very soul of tenderness into this exquisite melody. From one beautiful air the player wandered to another, while the negro boy grinned with delight.

As the sweet notes stole along on the soft air of a Southern night, and reached the inhospitable residence, a head was eagerly thrust forth, and the projecting ears appeared eagerly to drink in the flood of melody. It seemed celestial. Another lovely air began—one of those which bring pearly tear-drops to the eye, and fill the heart with the balm of happiness—and was playing with lingering sweetness, when a voice, husky with suppressed emotion, was heard uttering these words: "Strangers! don't go!—stay all night. We'll fix you somehow."

It was the voice of the surly but now charmed host! That evening the two guests enjoyed the best seats around the hearth, Father O'Neill playing till a late hour for the family.

Next morning the master of the house would not accept of the least compensation. "No, no, Bishop! No, no, Mr. O'Neill!—not a cent! you're heartily welcome to it. Come as often as you please, and stay as long as you wish; we'll be always glad to see you; but—" and he directed his words to Father O'Neill—"be sure and don't forget the flute!"

THE eager desire to hear Bishop England was not confined to any particular class. It was common to all. A somewhat curious instance, illustrative of his popularity as a preacher, occurred during one of his journeys. Arriving at a kind of wayside inn, or what may be described as a carman's stage, Bishop England found himself in the midst of a large convoy of cotton-wagons, drawn by mules and horses, with a number of drivers and attendants, both white and colored.

The prelate's ponies had been fed, and he was just about to resume his journey, when a grave, elderly man, who seemed to be in command, approaches him, with every mark of respect, and said: "Stranger, are you Bishop England?" The Bishop answered, "Yes."

"Well, Mr. Bishop," continued the grave personage, "we've heard tell of you much. The folks around say



you are the most all-fired powerful preacher in this country. I had to leave Washington before you got there; and I can't get to Milledgeville till you're gone. Would you, Mr. Bishop, mind giving us a bit of a sermon right here? It'll oblige me and my friends much—do, Mr. Bishop."

"Do, Mr. Bishop!" was taken up, in full chorus, by the rest.

The appeal so urged was irresistible, and the zealous missionary yielded a ready assent.

The Bishop took his stand on the stump of a tree which had been cut down to widen the road. The branches of a huge elm flung their welcome shadow over the preacher and the attentive group that clustered around in mute expectation.

It was a scene for a painter—the dense, overhanging forest, the rude, weather-stained log-house, the open clearing lit up by a glowing Southern sun, the large rough wagons, with their horses and mules, the hardy, bronzed countenances of the whites, and the great rolling eyes and gleaming teeth of negroes of every hue and tint. But the chief figure of all was not unworthy of its prominence—a man in the prime of life, of well-knit and powerful frame. His face was strong, massive, dark, and full of power and passion. His eye gleamed with the fire that glowed within, and his look seemed to search the very depths of the soul. This was Bishop England, as he stood upon that stump by the wayside.

Soon the willing audience was bound by the spell of his eloquence, as he unfolded before them the solemn truths of religion, and explained to them their duties to God and to their fellow-men. He had been about twenty minutes addressing the crowd, when the leader stepped forward, and, raising his hand, said: "That will do, Mr. Bishop, that will do. We're much obliged to you, Mr. Bishop. It's all just as the folks say—you're an all-fired powerful preacher. We'd like to hear you always, but we mustn't stop you now. Thank you, Mr. Bishop—thank you, Mr. Bishop."

"Thank you, Mr. Bishop," cried the rest in chorus. And amid a wild cheer that would have tried the nerves of horses less trained than his, Bishop England continued his journey.

The illustrious Bishop's tact and fund of wit were equal to his eloquence and more than once he had occasion to summon them into service. We have but room for an instance. He was traveling, on one occasion, in the same stage with a conceited young preacher. The young man would break a lance with the great "Popish Bishop;" and, perhaps, the happy result might become known even in the halls of the Vatican. Bishop England was engaged in earnest conversation with some fellow-passengers; but that did not prevent the preacher from asking questions about the "Scarlet Woman," "Anti Christ," the "Pope," etc. Paul was continually quoted. It was nothing but Paul here and Paul there, and how could the "Romanists" answer Paul?

At first, the Bishop paid no attention. But as the ill-bred preacher stuck to his points with the pertinacity of a gadfly, the nuisance became intolerable. Confronting the uncourteous venter of texts, Bishop England directed the blaze of his great eyes, which gleamed with fun and fire, upon him, and gave utterance to this strange rebuke: "Young man, if you have not the faith and piety sufficient to induce you to call the Apostle, 'Saint Paul', at least have the good manners to call him 'Mister Paul'; and do not be perpetually calling him 'Paul', 'Paul', as if you considered him no better than a negro."

The words, assisted by the comical gravity with which they were uttered, and enforced by the roar of laughter with which they were received by the delighted passengers, extinguished the poor preacher, who rapidly hid himself in the town at which the stage arrived. Nor did the affair end here. The story got abroad, and the next Sunday, while the preacher was enlightening an audience, some irreverent wag interrupted him by repeating, "Mister Paul—Mister Paul." The absurdity of the affair even obliged him to leave for parts unknown!

Bishop England was the reviver of classical learning in South Carolina. With the object of providing a clergy of his own for the diocese, several candidates having applied to him, he opened at Charleston a classical school, in which these aspirants to the holy ministry were made teachers, while they pursued their theological studies under Bishop England himself. This school received numerous scholars from the best families of the city, and yielded a sufficient income to support the theological students while preparing for the priesthood.

The exercises of the school, and its public exhibitions, gave boundless satisfaction to its patrons and friends. The scholars increased to about one hundred and thirty, and the Bishop, encouraged by the bright prospects before him, incurred a heavy liability in securing the services of additional teachers of the highest capacity. But, unhappily, at this juncture the pent-up bigotry of the opposing sects burst forth into a storm of opposition against the school, and, in general, against "the errors and deformities Popery."

The press and the pulpit rang loudly with the denunciations of fanaticism. Bigotry grew loud-mouthed. Protestants were told that they were taxing themselves to set up the "Romish" Church, and to educate a "Romish" clergy. The public assurances of Bishop England, that his school was exclusively classical, and that no religious exercises or instructions were used, had no effect.

Protestantism was alarmed. The Protestant schools were reopened. The College of Charleston—which had been suspended for some time—was revived, and a new impetus given to sectarianism.

The Bishop's school and seminary, though enfeebled, was not annihilated. It continued to bestow a thorough classical and mathematical education upon the students who resorted to it, and supported the ecclesiastical Seminary. This Seminary, under Bishop England's care,

*(Continued on page 24.)*



# NEWARK'S ANNUAL RALLY

**U**NDER dark skies and through occasional showers more than 100,000 men marched in nine parades in the annual rally of the Newark Diocesan Federation of the Holy Name Societies on the second Sunday of October. Thousands braved the weather to stand along the lines of march to witness the demonstration.

In the city of Newark, 50,000 members of the Essex division were reviewed by the Most Rev. Thomas J. Walsh, D.D., Bishop of Newark, and other clergymen. For more than three hours waves of blue and white Holy Name pennants, interspersed with national, Papal colors and parish banners, passed the stand.

Bishop Walsh had sent the following cable to the Holy See:

"On Sunday afternoon, October 10, one hundred and thirty thousand Catholic men, members of the Holy Name Societies, Diocese of Newark, after having received Holy Communion in forenoon in their respective parish churches, paraded in eleven centers, an eloquent expression of their faith in Almighty God and His Church and of their homage, loyalty and devotion to Our Holy Father. An appropriate sermon was preached and Benediction of the Most Blessed Sacrament was given. I pray the Holy Father's Apostolic Benediction upon this Diocesan Holy Name rally and upon its spiritual directors, members and their families, and upon the diocese and bishop of Newark."

**BISHOP WALSH** received the following in reply:

"Holy Father is profoundly moved at the magnificent expression of living faith of men of the

Holy Name Societies of Newark Diocese gathered in annual rally. His Holiness invokes divine blessings and abundant graces for all members of the Holy Name Society and their families, likewise spiritual directors and pastors. Imparts from his heart his paternal and apostolic benediction."

Signed

"CARDINAL PACELLI."

The Newark parade terminated in Lincoln Park where the Rev. Martin W. Stanton addressed the throng. He declared that if the foundation of Christian civilization should ever be undermined, social order will collapse and entire nations will fall back into a barbarism worse than that which oppressed the greater part of the world at the coming of the Redeemer.

Benediction of the Most Blessed Sacrament was given with the Rev. James J. Owens as celebrant.

## JERSEY CITY

**T**HE parade in Jersey City was the greatest ever held. In the reviewing stand were the Right Rev. Monsignor Ignatius Szudrowicz, the Rev. Dennis J. Comey, S.J., president of St. Peter's College who gave the address, the Rev. Thomas F. O'Donnell, spiritual director of the Hudson County Federation of the Holy Name Societies, and the pastors of the churches in Jersey City.

In his address to the marchers and spectators, Father Comey cited the dangers of Communism and exhorted the Catholic men not only to resist any temptation Communism offered but to campaign actively against it and help lead others away from it.

Likening Communism to the serpent in the Garden of Eden, he said

that the strategy of Communism is to set itself up instead of God, and attract men who had been trained to believe in God's promises by offering its own promises.

Following the sermon, Benediction of the Blessed Sacrament was given with the Rev. C. M. Weitkamp as celebrant, the Rev. Titian Menegus, deacon, the Rev. Joseph P. Fagen, subdeacon, and the Rev. John McHenry and the Rev. A. P. Mooney, masters of ceremonies.

## BAYONNE

**T**HE men of the eight parishes of Bayonne numbered more than 10,000. There were nine bands and delegations of police and firemen.

The Rev. Michael J. Mulligan, D.D., pastor of St. Henry's Church and director of the local Holy Name Societies was in charge of the services. Speaking of the demonstration, Dr. Mulligan said, "The Catholic Church promotes, fosters and educates the type of citizen known for honesty of service and loyalty of devotion. We pledge ourselves to our Government of the United States, to the flag, and the institutions of our country. The men who are trained under Holy Name direction are of that high type, making for progress of the State."

At Benediction of the Most Blessed Sacrament, the Rev. John A. Munley was celebrant, the Rev. Sylvester Elwood, deacon, the Rev. Joseph Fallon, subdeacon, and the Rev. Joseph A. Murphy and the Rev. James A. Cahalan, masters of ceremonies.

## PATERSON

**T**HE Most Rev. Thomas H. McLaughlin, S.T.D., Auxiliary Bishop of Newark, reviewed the rally  
(Continued on page 27.)



# Grist for the Mill

BY ERNEST NORRIS

**A** STRANGE paradox may soon be manifested. There seems to be a very great possibility—as yet it is no more than that—that the egregious Tom Heflin may again raise his magnificent voice and display his turgid magniloquence before a bewildered Senate as the successor to Justice Hugo L. Black.

**R**ELIGION will have little to do with it. Tom has forgiven the Pope and Alabama has forgotten the Klan. But Tom is again appearing as the Savior of his people. The interesting thing is that he now has the support of many who a few years ago helped to drive him into a well-deserved exile. It is no longer an ignorant mob that is rallying to Tom's standard but rather the business and professional men of the State. It would be amusing were it not symbolical of something that may easily become tragic.

**T**OM plans to save the South from the Black-Connery Bill. As to the unpopularity of this Bill in the South there can be no doubt. It is possible indeed, that one inducement felt by Mr. Black in assuming the judicial ermine was that his backing of this legislation had en-

dangered his political future in Alabama.

**T**HE crux of this whole issue can be briefly stated. Thanks to climatic conditions, lack of organization among labor, and state and municipal subsidies, direct and indirect, there has arisen in the South a wage differential such as cannot fail ultimately to transfer a very considerable proportion of Northern industry to the South. While this is considered to be sheer gain to the at present predominantly agricultural South—a questionable assumption—it is certainly slow death to much of the North. The Black-Connery Bill undertakes to modify this wage differential. Many of its proponents frankly admit that it is absolutely needed to preserve Northern industry from what they consider to be—in fact though not in law—the unfair competition of Southern States. The South regards the Bill as an act of economic warfare, as an attempt to deprive the South of her natural advantages.

**W**E are not concerned here with the provisions of the Black-Connery Bill, merely with its implications. To this commentator they are fraught with many serious

ones. In the last analysis the Civil War was the result of the South clinging to an outworn economic theory and using its political power to prevent any interference. The election of Lincoln nullified that political power, thus endangering the economy it defended. Hence secession.

**A**GAIN the South is upholding an outworn sectional economic theory. It is a tragic coincidence that, as the South adopted and largely developed slavery under New England trading and clung to it after that section had abandoned it, so the South, partly at least at the instigation of capital originating in New England, is now adopting the economic viewpoints which have been forcibly abandoned there. Anti-unionism, starvation wages, long hours and all the pitiful story of the New England of the past are finding a rebirth in Dixie.

**T**HE North is again in arms, politically at least. Workers and business men alike can see little before them but ruin if the "flight to the South" continues. They will not tamely submit to that ruin. Of course the Black-Connery Bill is their major weapon. They believe they are not being unjust to the South. On the contrary they visualize their action as purely one of self-defence.

**S**O WHAT is the South to do? Secession is dead. Obscurantist opposition will fail. There is need for intelligent compromise but one fears that the vision of an industrial South is blinding many of its leaders. Mere opposition will only split wider apart two sections of the country that are already too far asunder for the national good.

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**T**HE president of Rollins University in Florida recently made a remark as unusual as it is provocative. He said that it was his ob-



jective to raise the academic standard to the level of the football field. There, he said, is to be found an insistence both on standards and application. There is no time wasted, no loafing, no bluffing. A man must prove himself industrious and competent. The classroom can well learn from the stadium. Most educators can profit from the frankness of this colleague.

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WE don't begrudge Bing Crosby his doctorate although we don't particularly enjoy his musical endeavors. Honorary doctorates have been too often awarded to men of lesser calibre for us to criticize Doctor Crosby. But we do criticize the bestowal of a Ph.D. as an honorary degree. It has always been the one doctoral degree which had to be earned. It should never be granted as an honor. Much as we shudder at the thought of bestowing upon Maestro Crosby a degree in music, it would have been a better thing to do. But why not an LL.D.? That has not had any academic significance for a good many years.

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COMMENTATORS are supposed to be so convinced of their infallibility as to be unable to say "Sorry, but I was wrong." However this writer is able to say "Delighted, I was wrong." The Triennial Convention of the Protestant Episcopal Church has pleasantly surprised him by declining to loosen that Church's discipline on divorce. It is regrettable that the Episcopal Church recognizes divorce in any way, but we are profoundly grateful that it has had the courage and the supreme wisdom to say, "Thus far and no further." Perhaps, es-

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*Tom Tom has a meaning — academic standards —*

*Doctor Bing — Episcopalians on divorce — the Duke —*

*"Americanism"*

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pecially after the Windsor tragedy, this represents an added proof that there is a real movement back to Christian Morality.

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BY THE WAY, we wonder what the "liberals" who were so eager to back the Duke of Windsor twelve months ago, think about his recent performances in Nazi Germany. The great "liberal," the "friend of the poor," has shown that his "liberalism" was of the Fascist type—look after the poor for the good of the state not for their own sakes.

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APPARENTLY Governor Cone of Florida desires to be admitted to that small but hardly select group of public officers who prove their loyalty to "Americanism" by advocating lynching for promoters of "anti-American" ideas. The absurdity is patent. Of course no American (without quotation marks) can approve of such fla-

grant illegality. The cry that people who wish to upset the Constitution should not be allowed to claim its protection is, we must admit, not wholly without merit. But violation of Constitutional rights is not the proper method. Perhaps adequate legislation can be devised to protect Americans from the promoters of alien and subversive ideas, but frankly we doubt it. The story of the Alien and Sedition Acts under President John Adams and Mitchell Palmer's career under President Wilson should be grave warnings.

AMERICAN concepts of free speech seem to require toleration of at least certain abuses. To modify these concepts would be dangerous in a land as subject as is ours to outbursts of public righteousness too easily carried to excess. The memory of Prohibition years is eloquent testimony to this. The only workable solution, it would seem, is insistent propaganda of true American ideals and a profound alertness to the machinations of those who, whether in office or out, whether deliberately or not, are undermining our Constitutional foundations.



# Catholic Leadership and Catholic Action

ALFRED J. M. TREACY, M.D.

AS A PERSONAL friend, and fellow-Executive Member, of our departed Edward A. Daly, it is a real privilege to deliver this Eulogy of your former President of this Philadelphia Arch-Diocesan Holy Name Union.

"The Harvest is ready, but the Laborers are few."

When the sad news of Edward A. Daly's death was published in the daily newspapers, and in *The Catholic Standard and Times*, the whole of Philadelphia was shocked, and grieved. When it was generally known that Ed Daly had departed this life, and had entered the portals of Eternity,—there to enjoy the rich rewards of a well spent and exemplary Catholic life,—all Philadelphia, yes, the entire State truly mourned;—because a great, a representative, and a beloved Catholic gentleman, had gone to rest.

When it is told you, by one who saw the act, that it was his laudable efforts, to get out of his sick bed, and get down on his knees, to say his evening prayers,—which act of real, Catholic devotion, prematurely caused his death, when we visualize this act of prayerfulness, and realize the innate, sterling, Catholic training it indicates; the real character of this generous soul is briefly summarized. Ed. Daly was truly a man of great faith, a man of practical Catholicity, a man of prayer.

As a personal, close friend of his,

perhaps I, better than any one else, can tell you of his unusual traits of character, and the countless, redeeming qualities, that made him the outstanding Catholic gentleman that he was. For, should we not give honor, where honor is due? Should we not honor him, who so rightfully deserves honor?

Ed Daly was a man of prayer, of faith, and of practical Catholicity. Preaching, as he daily did, both in his public conduct, and in his private living; and widely teaching, by his eloquent words, the absorbing principles of "Catholic Action"; the high standards of the Holy Name Society; the practical ideals of the "Man of Malvern"; the broad, universal brotherhood of the Citizen's Good Friday Observances;—Ed Daly was an outstanding citizen in the community; an exemplary type of the highest class; a man of ability, a man of achievements, yes, a rare character, and a strong personality; indeed, Ed was a powerful influence for good everywhere,—because he was a man of prayer, and a man of God.

TODAY, as never before, the whole world needs leaders and leadership. How much today, does our country and Holy Mother Church need men who are fearless and unafraid, as leaders, both for Catholic and for national leadership. Look at war-torn Spain, communistic Russia, atheistic France, socialistic Germany, and in-

fidel Mexico,—all in their state of chaos and ruin. WHY, WHY, I ask? Is it not because of a lack of Catholic leaders, and Catholic Leadership?

We need today, more men who are practical Catholics, and more practical Catholics who are Holy Name Men; yes, more Holy Name men who are leaders, and more leaders who are Holy Name men. Yes, more Leaders who are Catholic and more Catholics who are Leaders. There exists today a lack of Catholic Leaders, and Catholic leadership in nearly every field of action. Holy Mother Church looks to this Holy Name Union to supply that need, to take your rightful places,—not in the rear, but in the front; not as followers, but as leaders; as men who can think, men who can act, and men who can do: Catholic thinkers, Catholic actors and Catholic doers, in every form of Catholic action.

How well has our beloved Ed measured up to these requirements of Catholic leadership! How generously did he practice the principles of Catholic Action, in action; not in passivity; not by avoiding responsibility, nor being afraid to assume leadership,—no, his was a Catholic Action in action, a practicing of practical Catholicity. See him *living* his Catholic Action not only preaching, but practicing it, as chairman of the Catholic Action Committee; as former President of this Philadelphia



Arch-Diocesan Holy Name Union, and twice President of his Parish Branch. Equally active as a leader was he in the Knights of Columbus as Deputy Grand Knight of Brownson Council; as Pilot in the Fourth Degree; as Chairman of the Color Guard, who so knightly guarded him in his death; and as Chairman of the K. of C. Luncheon Club. In civic and business life was his influence felt, as Director of Building & Loan societies; in the Big Brothers Association; in the Catholic Young Mens Club, and with the Skelly Players; and as a Captain and Founder in the Laymen's Retreat League of the Malvern Retreat Movement. For over twenty years in public life, as an Engineer in the Department of Public Works, and as Assistant Director of Public Highways. Yet in all this multiplicity of civic, political, fraternal and religious activity, there never has been a smear on his high character, nor a scandal upon his honored name.

Well and nobly, has he carried on; well and grandly, has he forwarded the banners of Catholic leadership, into every field and organization; well and honorably has he raised on high, the emblems of Catholic Action and practical Catholicity.

Listen by what high motives was he influenced in all his activities; and mark you, how truly religious was he motivated in all his fraternalism, civic enthusiasm, and religious efforts. This was evidenced strongly by three reasons, he so often mentioned to me, as his motivating reasons, for his unselfishly participating in so many public affairs; and his sacrificing reason for entering so numerous organizations: "We should belong to fraternal, social or religious societies," Ed so many times mentioned to me, "for these three, and only, for these three reasons: Not for what you can get out of it, but for what you can put into it; not for what it will mean to you, but for what you will mean to it; yes, not for what you can get, but rather, for what you can give."

And what can you give to your Holy Name Union? What can you offer in this field of practical Cath-

olicity? What can you give to the cause of Catholic Action?

**I**N all these avenues did our beloved Ed exert a powerful influence, and accomplish immeasurable good. And you, like Ed gave, yes, so unselfishly, so unreservedly, you can give your time and energy, your interest, your loyalty and support. You can give your education and experience; the power of your example, the strength of your influence; and, all these things can be summed up in one word: You can give service to your country; service to your fellow-man; service to your Church and to your God. And this is just WHY, Ed Daly was the great character he was: he gave his all, to all.

The private life of Ed Daly, was none the less exemplary, than was his public career. The more we get to know Ed, the more we wondered, at the multiplicity of his interests, and the variety of his non-sectarian activities. And we cannot but marvel how he managed to crowd into his busy life, so many achievements. It was only because he gave so unselfishly of his time and energy. It was because of his whole-souled enthusiasm, his unselfish sacrifice of himself, and his living up to his high ideal of Catholic Action, that he accomplished so much for Church and for God.

The more one knew Ed, the greater was his admiration of what he did; and you came to love him more, because of what he really was. He was so genial, so affable, and so friendly; so democratic, and so approachable. Those who knew him well, loved him much.

Ed liked to be doing things; and he was most happy, when he was doing somebody a good turn. Nothing was too much for him to do, and never a bother; and he was ever ready to help,—being, so to speak, at the beck and call of everybody, whenever and wherever, he was needed. And he was so dependable. You had only to state what you wanted, tell him what was to be done,—and you could consider the work as being accomplished. Considering the many high positions in life he held, he was so unassuming, so unegotistical, and

so modest; so thoroughly natural, and so unselfconscious. Such characteristics are truly the mark of a great person, a strong character and a virile personality.

Ed knew everybody, and every one knew Ed. His friends were countless, his acquaintances were without number. This fact was attested by the thousands who viewed his last remains; much like a crowded parade were the streets around his home the night he was laid out. And the numberless sympathizers who paid their last respects to their beloved friends, is almost beyond compare; one would have thought a national celebrity, or a kingly potentate, was being buried. There were hundreds of grieving persons who braved the showers of a heavy torrent of rain to attend his solemn High Requiem Mass, where the sanctuary was crowded with dozens of clergy, graced by the presence of Bishops and Monsignori; and honored by the attendance of a national representative of the Holy Name.

**T**HE presence at his funeral Mass of this clergyman from New York was a fitting recognition of Ed's reputation, as a leading national representative. Because, as Executive Chairman of the recent Holy Name Convention at New York, Ed had, by his untiring efforts and tactful popularity, made a national reputation for our Philadelphia Arch-Diocesan Holy Name Union, that was equalled by few, and surpassed by none. And many Holy Name members have remarked to me, that since that memorable convention, and possibly as the result of the untiring energy he consumed in making it the tremendous success it was, Ed's health became impaired, and he began his downward path of ill-health that ended in his death.

Truly may we publicly state that Ed Daly was a pioneer in the cause of the Holy Name; a saintly laborer in the vineyard of the Lord, a Crusader, for the cause of Catholic Action; a kingly Knight in God's holy service; yes, "another Christ," an "alter Christus," because of his eagerness for monthly communicants,

(Continued on page 30.)



## DOCTORS OF THE CHURCH

## St. John of the Cross

BY HYACINTH ROTH

**S**T. JOHN OF THE CROSS, whose memory the Church honors on the 24th of November, is relatively little known by Catholics. The reason for this is not that his contributions as a Doctor of the Church are of little merit, but rather because the world underestimates, too consistently, what is really good and worthwhile. As his life's work St. John of the Cross devoted himself to the mystical love of God and, as history will show, Catholic Mysticism played an important part in the reform of the people's morals in the sixteenth century.

**T**HE apostolate of St. John of the Cross adequately served the need of the hour. As in times past, the people had thrown off the supremacy of the soul over the body thus subverting the order of nature as designed by God. The Renaissance, it is true, awakened in the people a love for the arts and sciences, but the people in their feverish pursuit of these worthy, yet secondary occupations, forgot their primary obligation; their spiritual advancement. Then came the Protestant Revolt with its consequent variations of belief. What classical materialism could not minimize, these multiple heresies deformed. Into Spain, also, where St. John of the Cross was born, the new gospel penetrated when members of the Court of Charles V professed the Protestant faith.

**S**T. JOHN OF THE CROSS was soon to hear of the existing disorders and he was soon to experience them. In his early youth we find him serving at the carpenter's bench, at the tailor's table, in the shop of a woodcarver, and in the trade of a painter. At the age of fourteen he became a sacristan and later took a position in a hospital. Whatever his occupations they acquainted him with people of all classes and of different outlooks on life. He saw that a great number of them were more concerned about their material gain than about their spiritual progress. In the eyes of St. John of the Cross such ways of living could not square with the noble endowments of a Christian. When twenty-one years old he entered the Order of Our Lady of Mount Carmel firmly resolved to show to the world, by word and example, how a Christian might, and ought to, strive after his perfection.

**F**OR twenty-eight years he lived the example of virtue as a barefooted Carmelite Friar. He reached his goal, became a great Saint, and the Doctor of Catholic Mysticism. His four written works cover the entire field of Mysticism, that is, both the theory and practice of the Contemplative Life. In the *Ascent of Mount Carmel* he explains the means wherewith to arrive at contemplation; in *The Dark Night of the Soul* he describes the trials which one encounters with contemplation; *The Living Flame of Love* portrays its exuberant joys; and in *The Spiritual Canticle* he summarizes, in poetical form, his other writings.

**I**N HIS treatises St. John of the Cross lays down as a fundamental maxim of perfection a twofold principle: first, "that a person study, above all else, to do all actions in union with those of Jesus Christ, desiring to imitate Him, and to put on His spirit; secondly, that the person mortify his senses in all things, denying them whatever did not seem most to contribute to the glory of God, whether in his hearing, seeing, or other senses."

**G**OD is the pattern after whom man is to fashion his life in the successful attainment of perfect happiness. St. John of the Cross in his mystical expositions takes the truth for granted, namely, that God must be the object of our actions. What he is chiefly concerned with is how man is to approach God, indeed, a vital issue in Spain at his time. The Mohammedans still exercised some influence there, professing as they did a natural mysticism based on a monotheistic theology and labeled with the maxim: "I place my happiness in women and perfumes, and my pleasure in prayer." The Protestant doctrine, too, diverted many from the true conception of the contemplation of God. According to this evangel there must be a sensible experience of the divine grace if one wanted to be assured of being in peace with God.

**A**Gainst such distorted notions St. John of the Cross expounded the Catholic idea of Mysticism, or Contemplation. God is Supernatural Being and as such must be contemplated by man in the spirit of a living faith which, says the Mystical Doctor, is



"the one, only, proximate, and proportionate means by which the soul unites itself with God; for, so great is the resemblance between the soul and God, that no other difference remains than that which distinguishes God seen from God believed in. God is infinite, and faith proposes Him to us as infinite; God is three and one, and faith proposes Him to us as three and one. God is darkness to our understanding, and faith, in point of fact, blinds and darkens our understanding. Hence, it is by this means alone that God manifests Himself to the soul in the divine light that surpasseth all understanding. And on that account, the more faith the soul has, the more closely is it united to God. . . . Such a union is then wrought when God bestows on the soul that supreme grace which makes the things of God and the soul one by the transformation which renders the one a partaker of the other. The soul seems to be God rather than itself, and indeed is God by participation, though in reality preserving its own natural substance as distinct from God as it did before, although transformed in Him, as the window preserves its own substance from that of the rays of the sun shining through it and making it light. Hence it becomes more evident that the fitting disposition for this union is, not that the soul should understand, taste, feel, or imagine anything on the subject of the nature of God, or any other thing whatever, but only that pureness and love which is perfect resignation, and complete detachment from all things for God alone. But that soul which does not attain to that degree of purity corresponding with the light and vocation it has received from God, will never obtain true peace and contentment, because it has not attained to that detachment, and emptiness of its powers, which are requisite for pure union."

"**H**E WHO wishes to find our Lord," St. John of the Cross said, "should withdraw himself in desire from all created things, and enter into a most profound recollection in the depths of self, making no more account of all created things than if they had no existence. St. Augustine cried out in his soliloquies: 'O Lord, I sought Thee amiss, and deceived myself; seeking Thee without, whilst Thou wast within me.' . . . For the more importance the soul attributes to what it understands, feels, and imagines, and the greater the estimation it holds it in, whether it be spiritual or not, the more it detracts from the supreme good, and the greater will be its delay in attaining to it. On the other hand, the less it esteems all that it may have in comparison with the supreme good, the more does it magnify and esteem the supreme good, and consequently the greater the progress towards it. . . . When a man has the clue of a true principle and then deals with it by his own abilities, or in the ignorance of his weak understanding, it is an easy thing for such an one to fall into delusions. . . . By the understanding

the soul may receive the knowledge of one, two, or three truths; but by faith, the Wisdom of God generally, which is His Son, in one simple universal knowledge. The Holy Ghost enlightens the recollected understanding, and in proportion to its recollection; and, as there can be no greater recollection of the understanding than in faith, the Holy Ghost will not enlighten it in any other way more than in that of faith."

**O**F THE sufferings that are man's portion here in life, St. John of the Cross speaks very light. He whose earthly career was strewn with trials from within as well as from without could not think of a human being in the state of happiness without the slightest kind of suffering. "Oh! you souls," he writes in one of his treatises, "who dream of walking tranquilly, and with consolations, in the ways of the Spirit, if you but knew how it behooves you to be tried, and, by suffering, to reach security and consolation. If you only knew how impossible it is to attain without the trial of suffering the end to which your soul aspires, and how much ground the soul loses without this trial, you would never seek consolations, either from God or from creatures. You would prefer to bear the Cross, and, whilst attaching yourselves to it, would only ask vinegar and gall to drink. . . . To suffer for the sake of God is the true characteristic of His love, as we see in Christ and in the martyrs. And persecutions are the means to enter into the depth, or attain to the knowledge of the mystery of the cross, a necessary condition for comprehending the depth of the wisdom of God and of His love."

**C**ONTEMPLATIVES naturally look upon death as the longed-for union with God in paradise. Concerning the inevitable death the Mystic Doctor writes: "Perfect love of God makes death welcome, and most sweet to a soul. They who love thus, die with burning ardors and impetuous flights, through the vehemence of their desires of mounting up to their beloved. The rivers of love in the heart, now swell almost beyond all bounds, being just going to enter the ocean of love. So vast and so serene are they that they seem even now calm seas, and the soul overflows with torrents of joy, upon the point of entering into the full possession of God. She seems already to behold that glory, and all things in her seem already turned into love, seeing there remains no other separation than a thin web, the prison of the body being almost broken."

**S**T. JOHN OF THE CROSS died in 1591 at the age of forty-nine. The three favors which he asked Our Lord during life were fulfilled at his death: Not to die a prelate; to die in a place where he was not even known; to die after having suffered much."



# PROVIDENCE

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## TRIENNIAL PARADE

**M**ORE than 40,000 Catholic men of Rhode Island marched through the streets of Providence in the tenth triennial parade of the Diocesan Union of the Holy Name Societies, which was held in September.

During the first hour the men braved a heavy rainstorm which passed before they assembled at the rally field.

A distinguished group of churchmen and civic officials reviewed the parade from the steps of the Cathedral. They were the Most Rev. Francis P. Keough, D.D., Bishop of Providence, the Right Rev. Monsignor Fulton Sheen, Ph.D., the Right Rev. Monsignor Peter E. Blessing, D.D., V.G., the Right Rev. Monsignor Peter A. Foley, the Right Rev. Monsignor Joseph A. Laliberte, the Rev. Edward A. Higney, the Rev. Cornelius J. Holland, the Rev. Joseph P. Gibbons, and the Rev. William R. Houghton, moderator of the Diocesan Union of the Holy Name Societies.

**G**OVERNOR ROBERT E. QUINN, United States Senator Theodore Francis Green, Congressmen Aime J. Forand and John M. O'Connell, Chief Justice Edmund W. Flynn of the Rhode Island Supreme Court, Presiding Justice Jeremiah E. O'Connell of the Superior Court, United States District Court Judge John C. Mahoney, former Governor William S. Flynn, Dr. Joseph P. Massicote, and Public Works Commissioner Charles A. Maguire were in the group as were the Mayors James E. Dunne of Providence, John J. Healy of Central

Falls, Ernest L. Sprague of Cranston, Herbert S. Wheeler of Newport, Albert P. Ruerat of Warwick and Joseph Pratt of Woonsocket.

Thomas P. McCoy, Mayor of Pawtucket marched with his parish society.

The faculty of Providence College marched in a group headed by the Very Rev. John J. Dillon, O.P., Ph.D., president, and were followed by the college band.

Chief Marshal Thomas F. Cooney and his staff reviewed the parade at the end of the line of march as the sections entered the rally field.

**THE RIGHT REV. FULTON J. SHEEN** of the Catholic University addressed the assembly as follows:

"I am going to speak to you today of charity, because the dominant feature of the world is hate. If you wish to date the organization of modern society we should go back to the year 1858 when Darwin put forth the theory that the lives of all men are conditioned upon the survival of the fittest. Simultaneously the ideas of Karl Marx were given to the world in which the theory of class struggle was advanced. From that time to the present day we have been a growing enmity between capital and labor, between those who have and those who have not.

The great problem of the modern world is to learn how we can open the door to love. We can meet this problem by understanding how hate grows. Hate is like a seed. If you sow hate you will reap hate. The only way to overcome your enemy is to love him."

The speaker declared that the ills of society are not primarily economic or social, but are moral and religious, and said that if society to be healed the souls of men must be healed first. Of what use, he asked, are new economic systems if honor and justice are not first put into the minds and hearts of men.

### Methods of Christ

**C**OMPARING modern conditions with those existing at the time of Christ, Monsignor Sheen described the methods through which Christ effected the regeneration of society. "Christ addressed Himself to a small band of men and said, 'I will take you out of the world.' He took them out of the world and after He had instructed them in sacred truths He sent them back as His apostles to win the world. In you we see a continuation of this mission. You are the leaven of this community. Social amelioration, relief, will come from your Christian living.

"You should think of your society as the Church regards her religious communities in which the members bind themselves with the vows of poverty, obedience and chastity. If there is nothing wrong with wealth why does the Church ask a vow of poverty? Because there are those who do not know how to use wealth.

"The vow of obedience is asked not because the human will is wrong in itself. It is in fact the only thing we can call our own, and is a gift from God. God may take away from us our material



possessions but He will never take away our will. It is His greatest gift. That men subordinate their will to others by a vow of obedience is done because there are so many who sin with their will. They must be redeemed and saved by those who make reparation.

### Reason For Vow

"THE vow of chastity is asked not because the flesh is wrong; it has indeed, been made a sacrament by Christ; but because there are those who abuse it. They must be saved by those who surrender legitimate pleasures.

"What the religious communities are to the Church you are to the community in which you live. You are a leaven for the whole city and state. Social amelioration is conditioned upon Christian living. It is a by-product of Christian living. Remember the words of Christ: 'Seek ye first the kingdom of God and His justice and all these things will be added unto you.'

"That which will make you a leaven is love of the poor as well as love of God, although the love of God comes first. We are not living in the same kind of civilization that we had fifteen years ago, or even ten. Formerly the influence that made for civilization came from above, from the so-called better class, from the educated. That day is past. The influences that make for civilization are now coming from below, from those whose wants are too many and whose rights are too few. And governments all over the world are preparing to listen to that group.

"We have a special obligation to go to the masses. As the great Frederick Ozanam cried: 'Go to the masses.' We must build up a Christian proletariat just as anyone else would build up an anti-Christian proletariat. That means we must share our possessions with the poor. That means that industry must be prepared to give a due share of the profits and a due share of control.

"No man may properly possess his wealth unless he is able to justify its possession. You may justify

it by giving of your superfluity for benevolent purposes, in the spirit of stewardship. You may also justify it by giving for ascetic purposes. Our Lord spoke of that when He spoke of Mary Magdalen who had poured the precious ointment upon His body to glorify the temple of God on earth.

"The poor also must be warned against false teaching. America today is full of false prophets who teach the poor to hate the rich. And those who so preach are as dangerous a menace as the rich who will not pay a living wage. Why do they hate the rich? It is because they want to be rich themselves. It is the verdict of history that those who instill such hatred when they come to power never help the poor. They have no right to condemn the rich. They have not earned that right.

"Charity applies both to the rich and the poor. The rich should give of their superfluity, while every man of justice and honor should stand with the Church against the false champions of the poor. St. Augustine said: 'The burden of the poor is in not having what they absolutely need; the burden of the rich is in their having what they absolutely do not need.' Accordingly, in preaching justice the Church makes the rich love the poor, she does not make the poor hate the rich. For all are members of the Mystical Body of Christ.

"There is another form of charity which we are called upon to practice, and that is love of country. Here we are facing the American flag and facing it during Constitution Week. As Holy Name men you must not only love your God, and be a leaven for your community, you must also love your country. Patriotism comes under the virtue of piety. Love of neighbor means love of country.

"This day when Holy Name men gather together is a fitting day to talk about Americanism. There are those who say that true Americanism is a spirit of revolution. Yet, I ask, when did the Revolution give anybody the right to be revo-

lutionary. The purpose of the Revolutionary War was to keep a foreign power out of the United States, just as today we should strive to keep Communism and Fascism from these shores.

### Essence of Americanism

"THE essence of Americanism lies in the recognition of the inalienable rights of man. The American idea is not that man derives rights by grant of the state, for what the government gives it can take away. When the founders of this country sought a form of government that would satisfy American ideals they turned first to other countries for models. They turned to England and were told that the rights of man were in parliament. But the founders knew that what parliament gives it can take away. So they turned to France and were there told that the rights of man lie in the will of the majority. But the founders knew that what the will of the majority grants it also can take away.

"So they asked: 'Where will we find the basis for the rights of man.' And they found that the true basis of these rights are in God and they stated this truth in the Declaration of Independence.

"If our rights come from God then I ask who in America is doing most to preserve Americanism? Is it those who honor and revere God, or is it those who never pay reverence to His sacred Name? You are in the tradition of real Americanism, and if you wish to keep your rights you must keep your God.

"Summing up, I say to you, give to the poor, practicing charity not in any demeaning way, but giving as to honorable members of the Mystical Body of Christ. Hate not the rich. Love your country, as it admits rights which it did not itself give.

"If we wish a symbol of the foreign battle for the hearts and souls of men we shall see it in the clenched fist, the fist of hate, of destruction, of violence—the one gesture that turns the hand of man which was supposed to be an in-

*(Continued on page 30.)*



# OUR JUNIOR MEMBERS

**A** GRAVE danger threatens our beloved country. No, it is not the danger of the enemies' guns from without; it is a more insidious one from within—the youth of our country growing up without proper guidance and training. It has been laid down as a maxim well worth pondering over that “the future and culture of a nation may be gauged by the way it trains its youth,” and certainly when the majority of a nation's criminals for the past few years have been under twenty years of age, as statistics show, it is advisable to give serious thought to adolescent training. But if our nation's youths are to be trained we must understand the nature and problems of youth before attempting to offer guidance.

**W**E know that the child, on reaching the teens, gives closer attention to his sensations, especially to the things he sees and hears. Naturally new worlds open up to him, things he never dreamed of as a child. As the youth pays closer attention to his sensations, his natural tendencies and intrinsic impulses or instincts are aroused, modified, amplified; for example, the instincts which revolve around self become more expressive and assertive. Likewise, the social instincts prompt the youth to seek more than he did before, the companionship of others, to measure up to certain social standards, to desire the approval and esteem of others.

**I**T is of vital importance that the youth's instincts be properly trained at this time when they are being aroused and undergoing modification.

**BY BERTRAND NIESER**

One need not seek far for the reason why their training is of such importance. Not only the human will but also the human instincts have much to do with the youth's consequent activity and conduct. Too often the human instincts are overlooked, and as a consequence they receive little training in adolescence. In fact, thoughtless adults at times are inclined to suppress them. Since the human instincts are intrinsic and natural it is practically impossible and highly inadvisable to suppress them. They are a fact and must be recognized as such.

**G**RANTING that the instincts which revolve around self may be amply developed by home training and schooling, still there is a crying need for some organized social activity of a wholesome and attractive nature, which will enable the early adolescent to indulge his natural social instincts. There is an excellent Catholic organization, which, if properly and attractively conducted, will enable the youth to display, develop, and exercise his social instincts to the advantage of himself and others. That organization is the Junior Holy Name Society, which, because of its American origin, is well adapted to American Catholic youth. The development of the social instincts and those that revolve around self is a laudable work, a work of urgent necessity, a work which can very well be fulfilled by such an organization as the Junior Holy Name Society.

**W**ITH regard to the instincts that revolve around self, the adolescent's desire for self-assertion, his impulse to be himself and to stand on his own feet become stronger and stronger. This instinct needs to be properly developed by exercise. Such development is best realized in group activity, where the desire for the self-assertion of one youth can be tempered by corresponding desires of others. This opportunity is amply afforded in Junior Holy Name activities. The wise director of a Junior Holy Name branch will ever have some practical project in which he can interest the youths, a particular task or duty which he can assign to each one. It is necessary to let the youth work out the problem and task for himself, with a discreet and implied suggestion here and there. Thus the boy is kept on the right path and at the same time he is learning to act for himself, to assert himself, to manifest his powers to the advantage of himself and others. Self-assertion then becomes a stimulus to wholesome thought and action, to persistent effort, an incentive to accomplishments. On the other hand if youth's impulse for self-assertion is not turned into the right channels it readily leads to rebellious outbursts against restraint and authority.

**A** prudent Junior Holy Name director will treat the members as his potential equals, for in this way he gains their confidence, enlists their cooperation, and they become responsive to his guidance. By innumerable ways and means the Junior Holy Name youth can be taught to display and exercise his instinct for self-as-



sertion in the pursuing of some good and virtuous end. Athletic contests offer excellent opportunities for self-assertion. With this instinct properly trained, the adolescent finds it easier to exercise his will to avoid bad companionships, to dispel evil thoughts, to say "no" to forbidden pleasures, to turn his back on gambling, intemperance, and other forms of immorality. An untrained instinct for self-assertion may very readily lead the youth to all kinds of rash and imprudent acts, even to crime. Neglect of training thus swells the already appalling number of those guilty of juvenile delinquency.

**I**N the activities of the Junior Holy Name Society the social instinct of youth can be amply displayed, developed, and exercised. In the Society's activities respect for the rights of others can be very profitably stressed, for we know that the failure to recognize the rights of others lies at the bottom of much trouble in the world today. The activities of the Junior Holy Name Society enable its members to acquire the habit of cooperation, a habit very necessary to them if they hope to make headway in the world. The Society's activities can be made to appeal to the youthful member's spirit of loyalty and self-sacrifice which is awakened in early adolescence. With the spirit of loyalty to his Society engendered in the Holy Name youth he will not find it difficult later on to be loyal to God and country, no matter what may be the cost or self-sacrifice. The Junior Holy Name youth, filled with a pride for his Society since he is an active member, entrusted with some particular task or duty to perform, will carry that pride over into later life; he will manifest an equal and wholesome pride in his line of business, in his position in civic life. And what is of much more importance is that Junior Holy Name members are trained to be both leaders and intelligent followers; and both are needed today. The Junior Holy Name Society does its members an untold good by exacting a reasonable obedience of them. Obedience leads to better coordination, to better subor-

dination of subject to superior, of child to parent, of pupil to teacher.

**T**HE progressive Junior Holy Name director desirous of developing this social instinct in the members will fill them with the idea that the Society is their's, not his. By permitting them to elect their own president and other officers, by allowing them to have a share in the planning of the Society's activities, as well as in carrying them through to their completion, their social instincts will be given an excellent opportunity to develop by exercise. They will then be filled with an enthusiasm to do things for others; they will realize that they are not only passive hearers but also vigorous active doers. This attitude will spell success to any Junior Holy Name Society.

**I**F we are to keep the youth doing things, if we are to keep him motivated along the same line of action for any length of time, we must set before him some ideal, some goal, some objective that is both tangible and capable of accomplishment. But the ideal set before the adolescent

must be a practical one and not too difficult to attain, otherwise he will not consistently pursue it. The ideal must not be a rigidly fixed and unalterable one. It should be of such a nature that it can be changed; so that as the youth reaches one goal, the standard may be raised a little higher. The youth attaining a goal that is within his powers is filled with a sense of achievement, of victory derived from conquering a difficulty; and this accomplishment gives him courage for attempting greater triumphs.

**T**HE ideals which motivate youth's conduct may be human ones, but purely human ideals are not sufficient. The only true and adequate ideal is the spiritual one, which is capable of harmonizing youth's social instincts with those that concern self, bringing the best out of both. The spiritual ideal should underlie all the human ideals, in fact be their basis. Now the ideal that the Junior Holy Name Society sets before its members is both a practical and spiritual one: to please and serve the greatest human character that ever lived, Jesus Christ. This ideal implies respect and honor for Christ's Holy Name in thought, word and deed. By stressing the human element Christ will become more appealing to youth. This noble ideal of serving Christ in thought, word and deed can be adapted to the spirit of the times. For example, it can readily be associated with some trend of Catholic social action which happens at the time to be occupying the attention of the Church and Her adult members. In this way the youth feels that he is being allowed to enter into the work of grown-ups. Again he learns how to translate his noble ideal into deeds; his religion is a practical force in his young life.

**T**HE activities of the Junior Holy Name Society are essential in the training of the Catholic adolescent, since his instincts are given an opportunity to develop by exercise. The Catholic youth receives a uniformity of training and guidance, which acts as a safe-guard to the fundamental education of the Catholic schools.

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# WITH OUR CATHOLIC EDITORS

The Monitor  
San Francisco.

## MIND OUR OWN BUSINESS

**T**HE government of the United States of America can defend the American continents and promote the peace, prosperity, and happiness of the people who dwell within these confines, which have ample resources for every material need.

These are the only achievements our government can accomplish.

To achieve these and none other is the only wise policy this country can have.

### England's Kiss of Death

**E**NGLAND, apparently strong, but really disintegrating, has embraced us once again with her cold and calculating affections. Her arms are around us like the tentacles of an octopus to drag us into the depths. We cannot see for the inky murk she exudes.

She has her agents among us: American bankers who serve her, American publishers who hire her writers and push her propaganda, American diplomats and politicians who succumb to the blandishments of her skilled society.

She needs us to preserve her crumbling hegemony. But even if we waste our men and our resources in the attempt to save her, we cannot do it. English brains cannot avoid the consequences of sins against nature forever.

### England's Dwindling Resources

**E**NGLAND has great mental resources. Her diplomatists, her propagandists are the best in the world. Her bankers are the most skilled in the world.

Since England went off gold in 1931, she has so manipulated American markets, so held the British money by mere fiat on the level with our sterilized dollar, that she has not only enhanced her internal prosperity, but has rearmed. We are paying for it, and we have furnished a large proportion of the steel at the cost of grave dissension in the ranks of our own working people.

But England has *only* brains and paper. Her colonies have become provinces, each virtually as independent as the Irish Free State. (Her hold on us is greater than on most of her provinces.)

She has no continental resources to command. She has virtually no gold, certainly not enough for the task confronting her. Her own population is dwindling.

### The Two Great Continental Powers

The two great continental powers are the United States of America and Russia. Both have great resources and enormous populations. Each can live alone.

### Italy and Germany: Africa

Italy and Germany may yet divide Africa between them, and be busy with its exploitation for two hundred years. They have man-power and the aptitude for producing wealth out of raw resources.

### Japan's Claim

**J**APAN claims (as England claimed before she made hypocrisy her chief export) the whole of Eastern Asia as her hegemony.

She wants to control not only China, but Eastern Siberia, Malaysia, and Australia. She has no sufficient moral justification for her claim. Her propagandists cannot even write a plausible excuse.

Japan most probably will prove her claim by force, unless she is stopped now. It is a question whether or not she can be stopped. The most desperate attempts to get us to try to stop her are being made and will be made. But the best advices are that China will crack in four to six months, too soon for a boycott to be effective.

### American Interference

**T**HIS demand that we interfere is made on logical premises.

We interfered before. England, France and Germany had spheres of influence in China. England's agents ran the finances of China for the old Empress and had the inside. This combination blocked Japan.

Then John Hay, the dilettante, and Theodore Roosevelt, the amateur imperialist, interfered. They demanded the open door. The English humored them, for England's position in the world then seemed impregnable. They had the lion's share of Chinese business. They thought they could keep that share while our open door policy camouflaged their real control.

But the Japanese-Russian war upset calculations. Given time, Russia would have beaten Japan on the mainland. But, again, we interfered through Theodore Roosevelt and forced a peace in which Japan gained her hold on the Asiatic mainland.

England temporized with an alliance with Japan. It was precarious, for the door to China was open and we had opened it.

Our opening of that door made possible the revolution of Sun Yat Sen, and the consequent miseries of the Chinese masses at the hands of bandits.

Then the World War, and England lost its status of leading the world in banking resources. But our entrance propped her falling empire up.

We interfered again by calling the Washington Disarmament Conference. A lot of good that did. We persuaded England to break her alliance with Japan. As a result of that England lost what control she had in the councils of Japan; Japan fortified the Marshall islands and the whole group around Guam; Italy built to strength in the air and in the waters of the Mediterranean; Hitler rearmed Germany.

### What We Cannot Do

Now we are being importuned to interfere again.

Before we interfere we ought to determine as accurately as possible what we can do, what will cost us too much to do, what we cannot do.

The smooth Chinese president of the University of Peiping told The Commonwealth Club in a speech, which was as well written as any ever turned out by a British propagandist, that China had ample man power and, of course, we were not asked for soldiers, but only for arms and the materials of war. Yes, we could ship equipment until Japan was ready to stop us. Japan can stop supplies from reaching China by way of the Pacific, and can give any country shipping through Russia something else to think about.

### "If War Comes"

**"I**F War Comes" is the title of a book written by R. Ernest Dupuy, Major, Field Artillery, U. S. Army, and George



Fielding Eliot, late Major, Military Intelligence Reserve, U. S. A. It is published by a highly responsible and conservative firm—The Macmillan Company.

Anyone who reads this book and gives credence to it, and it seems authentic, will learn that in all probability the Japanese can occupy the island of Luzon in the Philippines from the beach on the side other than Manila and Corregidor, that they can reduce Corregidor from the landward side, that they can hold Luzon, that using Manila as a base they can cut the British communications between Hongkong and Singapore, that an enormous expeditionary force would be required to get back Luzon, if it could be done and that Japan could choose waters adjacent to its own naval bases for any battle the American fleet should undertake to fight.

The cost of such an expedition in lives and resources would be prohibitive even for this nation. Japan would be fighting for her main interest, we would be fighting for sentiment—that it is our business to rule a very wicked world and for a foreign commerce without which we can get along.

The distance from Pearl Harbor, our great base in Hawaii, to Manila is twice the operating radius of our fleet. We have no base in between.

Conceding the high probability that our naval personnel is superior to the Japanese, we still must face tremendous losses. For what? To build up prices of American stocks that fell when Britian sold us out to cover her insurance losses in China? To pull her chestnuts out of the fire? To reduce unemployment in this country? To get rid of thousands of our young men? To punish the Japanese?

We Are Strong But Not Omnipotent

WE are strong but not omnipotent. God and the natural consequences of their own acts will deal adequately with the group in Japan, who have the greatest concentration of wealth in the hands of a few of any nation in the world.

What we can do is to preserve genuine democracy in the Western Hemisphere. We can outtide the storms brewing in Asia and Europe, if we keep our own ship neat.

A decent business man will loan some of his resources to rehabilitate another business which is conducted on right principles and of which there is reasonable hope of recovery. But where a business is doomed and not well purposed and the market is falling, it is better that he keep his own business intact, that after the debacle he may help his own employees and others.

This is a fair analogy. Democracy is bankrupt in most places outside this country. Many are giving lip service to the word "democracy" to cajole us. But democracy is in a declining market outside this country. England is an oligarchy. The Nanking government is a dictatorship. There is no freedom in Russia.

We cannot afford to go down with any of them into a tyranny.

We Can Defend Ourselves

FORTUNATELY our defenses at Pearl Harbor are about as perfect as man can make a fort. Our Pacific Coast is adequately gunned and air-based. Our Pacific fleet defending our West coast is unbeatable in our own waters.

If we provoke reprisals we may not be invaded, but we will be raided and tempted by raids angrily to send our fleet into Asiatic waters.

Combined with Latin America we have all the resources we need to raise by wise statesmanship and honorable intercourse the highest standard of living yet enjoyed by men. We can increase our own population and grow richer thereby for markets are made by absorption of goods and not by destruction. We can and should keep any and all foreign powers and tyrannical movements out of the Western Hemisphere.

- We should build up where we can, and we can do it here.

By interfering where we do not belong, where we have no plausible mandate, we would not lessen the misery in the world but only add to it. We would weaken ourselves and destroy freedom here. There would be then no clear place in the world emerging from the dark ages of brutality into which Europe and Asia are sinking.

It sounds selfish but it is not. No man can remedy all the misery in the world; no more can one nation. It will require all

our ingenious generosity to raise the standard of living for our own poor, and to lend the hand of practical fellowship to the Latin Americas.

That is as much as we can do.

The Providence Visitor  
Providence, R. I.

HOLY NAME APOSTOLATE

FOLLOWING so closely on our own record breaking Holy Name Parade, the heartening news of the magnificent parade of the Holy Name Societies of the Newark Diocese should give new hope to a floundering world. Our forty thousand and the 150,000 men who marched in the New Jersey parades are as many trenchant answers to the challenge of a godless world and its many false philosophies. Fortunately for civilization there is in the plethora of variegated isms one that stands for stability and unchanging truth.

Catholicism which has weathered multifarious storms and survived, the many heretical and schismatic assaults down the ages is not perturbed by the latest threat of rampant secularism which has determined to destroy supernatural religion. She is as vigorous today as when she conquered an Arian world. She is not cowed by a Stalin or Hitler any more than she was by a Henry VIII. An infantile Ludendorff is as innocuous as a disgruntled Luther. The Church goes serenely on her way unruffled because she has the Divine assurance of permanency. "Behold I am with you even to the consummation of the world."

But civilization is much perturbed by the new philosophies and the increasing animosities that are growing out of them. The props of time-honored traditions are falling one by one. But there is one prop capable of supporting the entire edifice that is not in danger of corroding. That is the deathless Catholic Church. There must be comfort therefore for the tottering world in such demonstrations of Catholic unity and strength.

It would be a tragedy none-the-less for Catholics to scorn the very real dangers. The Church can suffer. She has already in the present trial suffered major defections. Many of her children have been perverted by the teachers of error. In the sixteenth century she saw countless numbers of her children fall away. Again great numbers of her own household repudiate her, curse her, persecute her.

CATHOLICS, therefore, must be up and doing. They must rouse themselves from their lethargy. The smug complacency that characterizes so many of the household of the faith is not the unruffled calm of a healthy robust body. It is a fatal disease that must be eradicated if the body is to live.

This awakening should begin with Catholic manhood. The Holy Name Societies of the world must give the impetus of a world reaction against the votaries of anti-god. What are the Holy Name Societies doing about it? Is it sufficient for them to put on a grand show—however impressive, of their faith? That is the inane weapon of short sighted worldlings. No, this latest devil "can be driven out only by prayer and fasting."

Catholic men must be prepared to fight the emissaries of the Prince of liars by a concerted move to make the truth known. Catholic manhood must be roused to recognize the dire need. Our parades are not enough. The Holy Name men must put into their daily lives real Catholic action.

What is real Catholic action? Participation in the sacramental life of the Mystical Body of Christ, the best assurance the Church can have of present survival is the regular attendance of large bodies of Holy Name men at the altar rail. The best assurance the Church can have of being able to cope with the philosophical assaults of her enemies is an interested and numerous attendance of Holy Name men at regular meetings when they can discuss these problems and be prepared to meet them.

Holy Name men, let the world know that you are not just a lot of vain glorious paraders. When Christ rode triumphant into Jerusalem, He was going to His death. He knew it. But the enthusiastic people who acclaimed Him did not. Let us see to it that the Mystical Body of Christ because of our blindness will not march in false triumph to a new calvary to be nailed to a cross of hate.



# NATIONAL MOVEMENT NEWS



## HELENA

**T**HE first Holy Name rally to be held in Western Montana drew thousands to Butte on the evening of the last Sunday of September. It was estimated that more than 25,000 persons witnessed the parade of 5,000 men that marched from the county courthouse to Cinders park.

At the park the marchers passed in review before the Most Rev. Joseph M. Gilmore, D.D., Bishop of Helena, and the Most Rev. Bernard J. Sheil, D.D., Auxiliary Bishop of Chicago.

Bishop Gilmore addressed the assembly, summing up the history of Catholicism in Montana and the Holy Name Society which was founded in the thirteenth century.

Bishop Sheil who was introduced by Bishop Gilmore, pleaded the cause of Christianity and traced in vivid words the part that the Roman Catholic Church has taken in the history of the world in its nineteen centuries of existence.

The bishop pointed out that the first public school in the world was established and maintained by the Catholic Church. "The first modern university of which we are so justly proud was called into existence, was organized and endowed by the creative genius of the Church. The same must be said of orphan asylums, of homes for the aged, of public charity for the relief of suffering and want," he said.

He dwelt at length on the inspiration of the Church and the courage of its apostolate, and closed saying, "You, the Holy Name men of Helena diocese, can,

by prayer and example, help to bring Christian civilization here in America to a new level, assuring a social order based on Christ's teachings, and bring peace and happiness to weary souls."

In the light of 10,000 candles held by those in the park, the Holy Name pledge was renewed while the Blessed Sacrament was borne

to the altar by the Right Rev. Monsignor Victor Day, V.G., with the members of the fourth degree Knights of Columbus acting as a guard of honor.

The rally closed with Solemn Pontifical Benediction at which Bishop Gilmore was the celebrant.

The rally was sponsored by Bishop Gilmore and was under the supervision of the Rev. J. A. Rooney, diocesan director of the Holy Name Society.

## CINCINNATI

**I**N THE largest Holy Name rally ever held in Cincinnati, 55,000 men demonstrated publicly their belief in the Divinity of Christ Sunday afternoon, Oct. 10. It was just three hours from the time that Grand Marshal John J. Behle gave the command to march with the police drum corps at the head of the parade, until the last contingent, St. James' parish, Wyoming, arrived before the high altar at Crosley field. It was estimated that more than 50,000 people watched the parade along the line of march, while 25,000 others viewed the demonstration from the grandstands at the ball park. Accompanying the marchers were 31 bands and eight drum corps.

Leading the parade were the police drum corps and Chief Eugene T. Weatherly with his escort. Next came the Police Holy Name Society followed by the executive board of the Cincinnati deanery, headed by the Very Rev. Monsignor Edward J. Quinn, spiritual director; President John M. Malloy, and Grand Marshal John J.

Behle. Then marched the firemen's band and the men of their Holy Name unit. Led by His Excellency, the Most Rev. George J. Rehring, S.T.D., Auxiliary Bishop of Cincinnati and rector of Mt. St. Mary's seminary, Norwood, and the professors, 250 students of the seminary were next in line. Following the seminarians was the unit of the Cincinnati postal employees. Leading all the parish groups were the men of St. Peter in Chains Cathedral parish, headed by the Very Rev. Monsignor William Anthony, rector. The other parishes followed in separate groups in the ten divisions, marching eight abreast, with an assistant marshal in charge of each division.

As the men entered the ball park, they removed their hats and marched with uncovered heads to the places assigned. The flags and banners were carried back to the east gate to await Bishop Rehring, who carried the Blessed Sacrament. After the last parish group had entered, the men with the flags and banners formed a guard of



honor for the Blessed Sacrament.

The seminarians from St. Mary's preceded Bishop Rehding, singing beautiful Eucharistic hymns under the direction of John J. Fehring, D. Mus., archdiocesan director of music. Monsignor Quinn announced the presence of the Sacred Host and asked for silence, and never before in the history of the Holy Name rallies was the response more absolute or universal. When the Blessed Sacrament was enthroned on the altar, erected behind second base, the "O Salutaris" was sung and Monsignor Quinn gave the Holy Name pledge, which was repeated by all present.

Following the thought of Archbishop John T. McNicholas' recent letter, Monsignor Quinn asked that the demonstration this year "be in reparation for the blasphemies in our country and for atheism and its orgies in Spain, Russia, and Mexico. Let it be an avowal of the belief of our Catholic men in the Divinity of Christ. Let it also be a declaration to all that belief in the Divine Christ and membership in His Divinely established Church make the Holy Name men the best citizens of America." Concluding his remarks, Monsignor Quinn asked all to pray for the Right Rev. Monsignor John F. Hickey, archdiocesan director of the society and pastor of St. Matthew's parish, Norwood, who at the time was critically ill in the Good Samaritan Hospital. He mentioned that Monsignor Hickey had headed the society for 20 years and had done much towards its development into the strong organization that it is today.

Following the singing of the "Tantum Ergo," Bishop Rehding in his first public act following his consecration gave Solemn Pontifical Benediction with the Blessed Sacrament, assisted by the Rev. Robert Krumholtz, S.T.D., professor at St. Mary's Seminary, deacon, and the Rev. Edward Platt, seminarian from St. Mary's parish, Dayton, subdeacon. The Rev. Francis Smith, S.T.D., spiritual director of the major seminary in Norwood, was the master of ceremonies.

## BELLEVILLE, ILL.

THE first Eucharistic Congress of the Belleville Diocese was held in Mascoutah, Ill., under the auspices of the Holy Name Conferences of the Belleville and East St. Louis Deaneries on Sunday, September 19, 1937. The Right Rev. Monsignor Charles Gilmartin and the Very Rev. William Hoff, Dean, the Spiritual Directors of the Conferences, with the officers made the necessary arrangements for the Congress. His Excellency the Most Rev. Henry Althoff, D.D., the Bishop of Belleville not only gave his approval, but did everything in his power to make the Congress a success.

It was an inspiring sight to see the 15,000 people gathered in the picturesque little city of Mascoutah to show their faith and loyalty to Christ their King.

The Hon. Michael Gerten of Chicago, Ill., addressed the assembly. The Very Rev. William Hoff who had charge of the afternoon program then read the Apostolic Benediction sent by the Holy Father, Pope Pius XI. The Most Blessed Sacrament was then brought from the Church to the beautiful altar prepared on the grounds. His Excellency the Bishop of Belleville then delivered an inspiring sermon on the Blessed Sacrament. The Bishop traced the history of the Eucharist from the time of its promise down through the ages and quoted the decrees of the Councils and the sayings of the Fathers of the Church. He said "the Eucharist is the source and strength of spiritual life, and it is owing to the powerful effects of Holy Communion . . . that so many children preserve their Baptismal innocence, and Christians in general grow daily in love of God and by their heroic effort augment their heavenly reward."

"Since the Christian life" he continued, "is founded on faith, is nourished by hope and perfected by divine charity, Holy Communion wonderfully strengthens and increases these divine virtues. It is, moreover, a deep faith that arms the Christian against the deceptions

and allurements of a wicked world." He warned against the effects that are being wrought in the home today through the literature, immodest attire and the radio which are making the people worldly and sensual. Continuing he said: "It is the Church that stands alone today in the defense of Christian truth, in protection of sanctity of the home and in promulgation of the great principles of social justice." The Bishop urged that in every parish there be organized a zealous lay apostolate according to the appeal of the Holy Father Pius XI.

Immediately after the Bishop's sermon the Eucharistic procession started to wend its way through the streets of Mascoutah. Heading the procession were color bearers and police officers, and Catholic boy scouts. Following these were 500 acolytes in cassock and surplice. Then followed one section of the Holy Name men, and seventy-five clergy vested in cassock and surplice, and the Bishop carrying the Blessed Sacrament under a golden canopy which was borne by members of the Mascoutah Holy Name Society. Immediately following the Blessed Sacrament were the Monsignori and the second section of the Holy Name men. Then followed the women and children.

The first section of the procession sang hymns while the second recited the Rosary led by the Right Rev. Monsignor Charles Gilmartin. The Presidents of the Holy Name Societies had places of honor in the procession. When the procession returned to the altar, the renewal of the Holy Name pledge was given by the Very Rev. William Hoff. Solemn Pontifical Benediction followed and the Congress ended with the singing of "Holy God, we praise Thy Name," by the entire assembly.

Mr. A. L. Moll of Mascoutah, President of the Holy Name Conference of the Belleville Deanery had charge of the arrangements for the laymen's activity, and Rev. Ferdinand Weyrich, pastor of Holy Childhood Parish of Mascoutah, was in charge of clergy arrangements.



## Bishop England--*First Bishop of Charleston*

(Continued from page 8.)

trained up an able, educated clergy for the diocese of Charleston, and prepared for the ministry some of the most honored clergymen of other dioceses.

Thus this great Catholic Bishop found time amidst his pressing avocations to promote the spread of literary and scientific knowledge in the city of Charleston; and as a minister of peace, he fulfilled his vocation by the formation of an Anti-Duelling Association, of which General Pinckney, of Revolutionary fame, was the president. Bishop England's address before this association, against the wildly stupid practice called duelling, is one of the most forcible and masterly productions ever penned in any language.

At the suggestion of some of the Southern members of Congress, the Bishop was invited to preach in the hall of the House of Representatives, at Washington. He accepted the invitation, and was the first Catholic clergyman ever occupying that place. His discourse was a noble production, full of charity, kindness, and winning grandeur.

THERE was no portion of the American Church in which Dr. England's influence was not felt. He was constantly consulted by bishops, priests, and laymen from every part of the country. At Rome his influence in Church matters in this country was very great. The cardinals called him the "Steam Bishop" of America.

Wherever the Church was afflicted or wounded, he left no remedy unapplied. His gifted mind and sound judgment brought all their forces to bear on such troubles. His efforts to heal a schism in the Church at Philadelphia were untiring and generous; and although his endeavors, like so many others, proved unavailing, no one could have struggled more than he did to achieve success.

Thus we see that his zeal was

not confined to his own diocese. In compliance with the invitations of the bishops and priests of other States, this extraordinary man often went to herald the truths of the Catholic Church, or to appeal in behalf of the poor and afflicted, in his own matchless style. We learn that in the summer of 1830 he lectured in Cincinnati; and, as a writer of the time says, "a new impulse was given to the enquiry for religious truth by a course of lectures preached in the Cincinnati Cathedral by the illustrious John England, Bishop of Charleston."

During one of his visitations, Bishop England had been obliged with the loan of a Protestant church for the purpose of delivering a course of lectures on the Catholic religion. On Saturday evening the regular pastor came to him to "ask a favor."

"I am sure" said the Bishop "you would not ask what I would not readily grant."

"Occupy my pulpit, then, tomorrow!" continued the minister. "I have been so much engrossed by your lectures through the week that I have utterly forgotten my own pastoral charge, and I am unprepared with a sermon."

"I should be most happy to oblige you," returned the prelate; "but you are aware that we can have no partnerships?"

"I have thought of all that," replied the minister. "Regulate everything as you think proper."

"At least, I can promise you," said Bishop England, "that nothing shall be said or done which you or any of your congregation will disapprove."

On the morrow the novel spectacle was seen of a Catholic bishop, arrayed in his ordinary episcopal vesture, advancing to the pulpit of this Protestant congregation. He invited them to sing some hymns he had previously selected from those they were accustomed to use. He then read to them

from the Douay translation of the Bible, recited appropriate prayers,—such as all could freely join in,—from a Catholic prayer-book, preached them a sound, sensible discourse, and dismissed them with a blessing. And that congregation went away, wondering if such could be the doctrine and the worship which they had so often heard denounced as "the doctrine of devils."

IT was the custom of Bishop England to wear his ordinary episcopal robes—soutane, rotchet, and short purple cape—whenever he was preaching, whether in a public courthouse or in a Protestant church. Many of these latter buildings being in his time rather primitive structures, and affording little accommodation for robing, he was frequently compelled to perform his ecclesiastical toilet behind the pulpit. This happened on one occasion, when his fame was at its height, and people of every creed, as well as class and condition, rushed to hear the famous preacher. One of the robes worn by a bishop, the rotchet, is a kind of surplice, usually made of muslin or fine linen, and trimmed with lace. Bishop England remained some time hidden from the view of the audience, probably engaged in prayer; and the expectation was somewhat increased in consequence.

AT length, one, more impatient or more curious than the rest, ventured on a peep, and saw the Bishop in his rotchet, and before he had time to put on his cape; and, rather forgetting the character of the place, and the nature of the occasion, he cried out, in a voice that rang throughout the building—"Boys! the Bishop's stripped to his shirt!—he's in earnest. I tell you; and darn me, if he ain't going to give us hell this time." The Bishop, who, Irishman-like, dearly loved a joke, and who frequently told the story, ever with unabated relish, mounted the steps of the pulpit, and looked upon his audience as calmly and with as grave a countenance as if these strange words had never reached his ears.

Bishop England's generous heart



found in the colored population of his diocese objects of his most paternal care and tenderest solicitude. To instruct them, chiefly in relation to their moral and religious duties and obligations, was a favorite work of his zeal and charity. His own Mass on Sundays at the Cathedral was offered up for them; and the house of God, on such occasions, was reserved for their exclusive accommodation.

HE instructed them himself at Mass from the pulpit which was made famous by his eloquence. He also had a vesper service for their benefit. So wonderful, in truth, were the good effects of his ministry amongst them, especially in promoting their conscientious regard for duty and fidelity in their peculiar positions, that many Protestant planters declared their willingness to give him every facility in ministering in person, or by his clergy, on their plantations, to the exclusion of all other ministers.

It was, however, when Charleston was scourged by disease that the charity and heroism of the Bishop were put to the test. "When that frightful scourge," writes W. G. Read, "the yellow fever, desolated Charleston, he was ever at his post. This is nothing new or strange to those who know the Catholic priesthood. But when the Protestants of Charleston saw this apostolic man hurrying under the fiery noons of August and September, or the deadly midnight dew, to assist and console the victims of the plague, usually of the humblest and the poorest, they could not but exclaim, in the sincerity of their wonderful admiration: This is Christian charity!"

"A NEAR relative of mine, speaking of him to me, said: 'I met him one forenoon, while the fever was at the highest, brushing along through, perhaps, the hottest street in the city. When I tell you he was blazing, I do not exaggerate—he was literally blazing! The fire sparkled from his cheeks, and flashed from his eyes! I shook hands with him, and as we parted, I thought to myself, my dear fellow, you will soon have enough of this!'

"But his work was not yet done. No! Season after season, amid vice, squalidity, and wretchedness, where intemperance, perhaps, kept maudlin watch by the dying and the dead; while the sob of sorrow was broken by the shriek of destitution and despair—there stood Bishop England, the priest, the father, and the friend—to assure the penitent—to alarm the sinner—to pity and to succor—baptized again and again—unto his holy function, in that frightful black vomit—the direct symptom of the malady!"

TOO soon, alas! was the life of the great heroic Bishop to come to a close. Returning from Europe in a ship amongst whose steerage passengers malignant dysentery broke out, this noble Christian minister labored, incessantly in the service of the sick. He was at once priest, doctor, and nurse, and during the voyage he scarcely ever slept in his cabin; an occasional doze on a sofa was all that his zeal and humanity would allow him to enjoy.

Exhausted in mind and body, and with the seeds of the fatal disease in his constitution, Bishop England landed in Philadelphia; but instead of taking to his bed, and placing himself under the care of a physician, he preached and lectured and transacted an amount of business suited only to the most robust health.

IN Baltimore he stayed four days, and preached five times.

"When he arrived here," says Mr. Read, "his throat was raw with continued exertion. I discovered the insidious disease was sapping his strength. I saw his constitution breaking up. He was warned, with the solicitude of the tenderest affection, against continuing these destructive efforts. The weather was dreadful. But he felt it his duty to go on. He said only, 'I hope I shall not drop at the altar—if I do, bring me home.' He wished to do the work he was sent to perform.

"Exhausted by fatigue, overwhelmed with visitors, he was yet ready at the last moment to give an audience to a stranger who begged admission for the solution of a single

doubt; and never did I listen to so precise, so clear, so convincing an exposition of the transubstantiated presence of our Redeemer in the Holy Eucharist. His auditor was a person of intelligence and candor, and the Bishop exhausted, for his instruction, the resources of philosophical objection to the sacred tenet; to show how futile are the cavils of man in opposition to the explicit declaration of God."

HIS death was worthy of his grand life. Nothing could be more in keeping with the character of the Christian Bishop. The dying words of this great prelate of the American Church, addressed to his clergy, who were kneeling round his bed, were noble and impressive, full of paternal solicitude for his flock, and the most complete resignation to the will of his Divine Master. He humbly solicited the forgiveness of his clergy, for whatever might at the time have seemed harsh or oppressive in his conduct; but he truly declared, that he had acted from a sense of duty, and in the manner best adapted to the end he had in view—their good.

"I confess," said the dying prelate, "it has likewise happened, owing partly to the perplexities of my position, and chiefly to my own impetuosity, that my demeanor has not always been as meek and courteous as it ever should have been; and that you have experienced rebuffs, when you might have anticipated kindness. Forgive me! Tell my people that I love them—tell them how much I regret that circumstances have kept us at a distance from each other. My duties and my difficulties have prevented me from cultivating and strengthening those private ties which ought to bind us together; your functions require a closer and more constant intercourse with them. Be with them—be of them—win them to God. Guide, govern, and instruct them, that you may do it with joy, and not with grief."

IN this, his last address, he did not forget his infant institutions, which were never so dear to his paternal heart as at that moment, when he ap-



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pealed to his weeping clergy in their behalf; and to the Sisters, who afterwards knelt by his bedside, he bequeathed lessons of wisdom and courage. Almost his last words were: "I had hoped to rise—but I bow to the will of God, and accept what He appoints." He calmly expired on the 11th of April, 1842.

**B**ISHOP ENGLAND was a fearless man. He quailed neither before deadly pestilence, the bloody hand of the assassin, or the blind passions of the rabble. When the anti-Catholic spirit seized on the mob of Charleston, and they threatened to burn the convent, a gallant band of Irishmen rallied to its defense; and Bishop England himself coolly and carefully examined the flints of their rifles, to be satisfied that there would be no missing fire—no failure of swift and summary justice. But the preparation was enough. It was a lesson the ruffians never forgot.

**H**E has been justly styled "the author of our Provincial Councils." His far-reaching intellect saw the imperfect organization of the American Church—its bishops far apart, and battling with poverty and countless difficulties. He wrote to his brother prelates, urging upon them the necessity of assembling and taking counsel for united action. He lived to see this cherished desire of his heart accomplished, and his solid and brilliant mind shed its rays of light and wisdom on the first Councils of Baltimore.

As a bishop of vast mental capacity, as a profound scholar, eloquent preacher, and powerful writer, the Catholic Church of America has not seen the superior of Bishop England. His influence, when he could gain a candid hearing, was simply irresistible, and many who heard the surpassing thrill of his eloquence came at once to profess the ancient Faith. His controversial writings and sermons are masterpieces. Their style has been likened, by one, who often heard them, "to a straight bar of polished steel, connecting his conclusions with his premises, with the light of Heaven blazing and flashing about it."

## INFORMATION WANTED

Information is desired of the history and genealogy of all Rorkes or O'Rourkes who were dispossessed in the reign of Elizabeth and thereafter. What is known of the history and genealogy of Count Owen O'Rourke who died in Vienna about 1742, and who was ambassador for James III—the Old Pretender? Also what is known of his cousin, Constantine O'Rourke of Carrha? of Count John O'Rourke of Nancy, France (1771) made Count by King Louis XV? of James Halpin Rorke, said to have been the first Catholic elected to Parliament from Longford, following Catholic Emancipation? of Edmund and Laurence Rorke of San Malo, San Servan, and St. Brieux, France? of Canon O'Rorke and Archdeacon O'Rorke, writers and historians? of the colonist in South Africa who gave his name to "Rorke's Drift" famous in the Zulu war? of John Rourke of Kilmartin, County Dublin, farmer, whose Prerogative Will was proved in Ireland on November 30, 1780? of the Miss Rorke who in February 1812 was married to Matthew Talbot of Castle Talbot, County Wexford by the Most Rev. Dr. Murray? of Edmund O'Rourke (Falconer) who wrote Killarney? of the Rorkes of Australia and New Zealand?

What is known of the first O'Fallons who entered Missouri and became prominent in St. Louis and after whom "O'Fallon's Park" in that city is named?

What is known of the Ruairc, Rorke, Rourke, and Fallon families?

All information received will be filed in the archives of the American Irish Historical Society.

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## NEWARK'S ANNUAL RALLY

(Continued from page 9.)

parade in Paterson in which 8,000 men marched.

At Baeurle Stadium the speaker was the Rev. Arthur P. Griffith, professor at Seton Hall College, who warned his audience, "Have not you, the citizenry of Paterson, amidst the labor strifes, contentions and negotiations which have economically disturbed this industrial city in recent years, become oftentimes exposed to its bewitching snares? In passing let us paternally advise that with whatever national labor organization you affiliate yourselves—always relentlessly oppose in its ranks—whether it be the American Federation of Labor or the Committee for Industrial Organization—the scourge of Communism."

At the conclusion of Father Griffith's address, the Blessed Sacrament was carried in solemn procession from St. Joseph's Church to the outdoor altar in the Stadium where Solemn Benediction was given with the Rev. Francis J. McElhone, celebrant, the Rev. Basil Harkins, O.F.M., deacon the Rev. Laurence Callaghan, subdeacon, and the Rev. Francis X. Daisey, master of ceremonies.

### PASSAIC

**M**ORE than 10,000 men from the twenty parishes of Passaic, Clifton, Garfield, and Lodi marched in Passaic. The rally was held in front of St. Nicholas Church where the sermon was preached by the Rev. Walter G. Jarvais, A.M., professor of English at Seton Hall.

At the Benediction, the Rev. Edward A. McQuirk, pastor of St. Francis de Sales Church of Lodi was celebrant, the Rev. John D. Salamon of St. Mary's Church, Passaic, deacon, the Rev. Joseph A. Dooling, of Our Lady of Sorrows Church, Garfield, subdeacon, and the Rev. George J. Crone of St. Nicholas', master of ceremonies.

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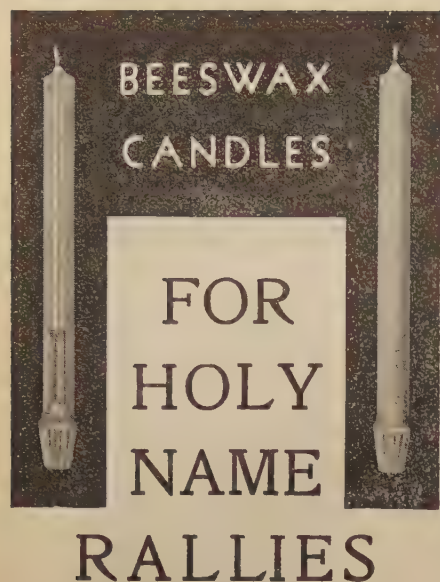
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## NORTH HUDSON-HOBOKEN

THE men of North Hudson and Hoboken paraded to St. Michael's Monastery Church. The Mayors of three municipalities marched with the societies. Mayor Lewis B. Eastmead, of Union City, marched with St. Joseph's parish, Mayor Paul F. Cullum, of North Bergen, with St. Michael's parish, and Mayor Bernard N. McFeely, of Hoboken with the St. Joseph's parish of that city.

In the sermon the Rev. Thomas F. Curry took to task those among the mighty as well as those among the lowly who forget God in their lust for material things, forget that it was He who made it possible for them to enjoy those things. He called forgetfulness "the great evil of the day."

The celebrant at Benediction was the Rev. Joseph J. McAntliff of St. Brigid's, North Bergen; the deacon was the Rev. Francis Boland of Madonna della Libera Church, West New York, and the subdeacon was the Rev. Francis A. Sheridan, of Immaculate Conception Church, Secaucus.

## HACKENSACK

THE Bergen County Federation of the Holy Name Societies held its rally at Hackensack.

The Rev. Leo J. Martin, chaplain of the Holy Name Hospital, Teaneck, spoke and assailed Communism as a menace to Americanism as well as to Catholicism. "We must combat Communism," he said, "not with the dripping sword, not with gunshot, but by our daily lives, by the way we live, act and talk."

The Right Rev. Monsignor Eugene S. Burke, P.A., pastor of Holy Trinity parish, Hackensack, was the celebrant at Benediction, the Rev. Walter Poynton, deacon, the Rev. George O'Gorman, subdeacon, and the Rev. Robert Marnell, master of ceremonies.

The Rev. John J. Clark is spiritual director of the Bergen County Federation.

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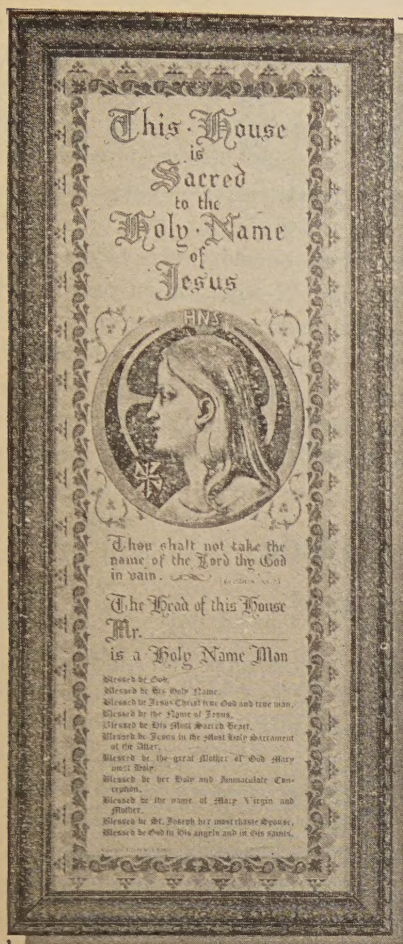
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## Catholic Leadership and Catholic Action

(Continued from page 13.)

his zeal for souls, his practical Catholicity; yes, truly was Ed a martyr to the holy cause of Catholicism.

At his funeral services, his Pastor in praising the abundance of Ed's spiritual works, made use of this biblical text, to attest to the multiplicity of his religious activities: "Lord, we have labored the whole night, and have caught nothing." And in a praise-giving sermon, he eulogized our beloved Ed, enumerating the long list of charitable works of love and mercy, he had to his credit before the throne of the Most High God. "But," said Father Corcoran, "unlike the fishermen on the lake in the gospel, Ed's life had been a labor of love, and a love of labor," "Ubi amatur, non laboratur; seu, si laboratur, labor amatur." Where there is love, there is no labor, or if there be labor, truly, is the labor loved."

**T**RULY, may we say, that, although our beloved brother Ed had gone from our midst, not having amassed much of this world's goods; because Ed's ideas of wealth were above these temporal values, and because he spiritually rated material things, with an eternal value; truthfully, may we say, that he does not go before his judging God, either empty-handed, or without merit: for he sends before his soul, a wealth of good works, and an abundance of charitable deeds, equalled only by the boundless limitations, of a limitless generosity of soul, and an immeasurable depth of self sacrifice, measured only by an immeasurable wealth of service,—the life-long service of a saintly soul, a service to his city, a service to humanity, a service to his Church and to his God. And, as was so beautifully said by his Parish Pastor: "he has brought many souls to Christ, because he has brought Christ to many souls."

Perhaps in these concluding observations of the bigness of Ed Daly, and the generosity of spirit, which his whole personality represents, we can truthfully say, as if he were here in bodily form, as he has so often been

present at these quarterly meetings, and which he so rarely missed: "Ed, my dear, dear Ed, our own beloved Ed, your influencing spirit, your stimulating addresses, your encouraging words, still continue in our midst, long after your noble soul has passed into the great unending Eternity. Ed, our Ed,—lovable and loving, affable and genial, and much loved, in your willingness to work, and your eager-

strument of art into the claw of the beast.

"The symbol of the Holy Name man is the symbol of the folded hands. They cannot attack; they can only pray. You Holy Name men belong to the tradition of the folded hands. May the forces of the clenched fist come beneath the Cross. May those clenched fists open and release their hate, so that all the world may come to know how sweet is the Holy Name of God."

**T**HE rally closed with Solemn Pontifical Benediction of the Blessed Sacrament at which Father Houghton assisted Bishop Keough as deacon, with the Rev. Camille Villiard, subdeacon, and the Rev. Thomas C. Collins, chancellor of the diocese, as master of ceremonies.

At the conclusion of the exercises the Most Rev. Bishop addressed the gathering.

"I wish to extend a word of thanks to everyone who has had part in this demonstration of religious faith. How moving, how inspiring it is to see thousands of men gathered together to pay honor to Almighty God.

"You have listened to the address of our distinguished guest. I will not say guest of honor, because we all understand that guest of honor is our Lord in the Blessed Sacra-

ment to serve, your zealously for monthly communicants; your intense efforts to spread everywhere the high ideals of the Holy Name; your unselfish generosity, your unfailing service; our beloved, self-effacing and greatly missed Ed,—yes, your spirit still lives on; and prayerfully, and with bowed down heads do we exclaim: "Requiescat in pace." "Requiescat anima sua, in pace, in aeternum," May he rest in peace; may his soul rest in peace. Eternal rest grant unto him, Oh Lord, may a perpetual light shine upon him."

## Providence Parade

(Continued from page 17.)

ment. You have listened to Monsignor Fulton Sheen's address, and I know you have been moved to the depth of your soul by his thrilling words.

"I am privileged and happy to endorse his beautiful message to you. It is my fervent hope that this manifestation of faith may be a true indication of the interior faith and devotion of every Holy Name man. I want this day to be for you an event that will reinforce your faith, increase your devotion and serve as a constant inspiration through all the days of the year.

"This demonstration will have fulfilled its true purpose if the result is a greater spirituality for the individual, the family and for the community and State. I beg Almighty God to accept this testimonial offered to Him by His faithful children. May He give to us in return, out of the inexhaustible riches of His Heavenly treasure, all the graces we need in our daily lives.

"I would detain you just one moment in order to express my sincerest congratulations to each and every one who had part in the preparations of this marvelous demonstration of faith as well as those who marched in the procession. It was a magnificent spectacle and I invoke from a grateful heart to Almighty God His most abundant blessings on you."



# BOOK REVIEWS



## **The Life of Blessed Martin de Porres**

By J. C. Kearns, O.P.

P. J. Kenedy & Sons. 212 pp. \$1.50.

READERS of the HOLY NAME JOURNAL are not unacquainted with the story of this remarkable Negro Blessed, nor unaware how profoundly he is affecting our Catholic life in America by forcing the consideration of race relations by Catholics upon sound principles of social justice. Full of miracles as was his life, he himself was the greatest of them all. He is a man who well repays careful study.

This biography is splendidly designed to reveal the man for in any great saint's life, he himself is the outstanding object of that manifestation of divine power which we call miraculous. Father Kearns has delineated the man Martin with clarity and precision. Though the book is eminently readable and lacks the parade of footnotes and documentation which are the delight of the professed historian, it is the work of an author who possesses a keenly critical mind. The miracles recorded may at times seem hard to accept and not without reason. However there seems to be no lack of proof for them. This reviewer is inclined to believe that little doubt can justifiably exist concerning those things which have passed the scrutiny of Father Kearns.

Mechanically, the book is well gotten up; its style is an excellent example of straightforward polished English; its content is fascinating to an unusual degree. In

a word, it is a book which can really be recommended.

## **Political Theories and Forms**

Compiled and published by St. John's Abbey, Collegeville, Minnesota. 1937. 101 pp. Single copies, 30c.

THIS is a manual for study clubs, a companion volume to *Social Concepts and Problems* and *Economics and Finance*. It forms Book Three of *The Social Problem* series published by the monks of St. John's Abbey in conjunction with a highly successful Institute of Social Study, a project of adult education organized three years ago.

The present manual deals with basic Christian concepts regarding the state, the foundation, purpose, limitations of civil government, and it applies these to the various forms of government now in existence. Like its predecessor this volume consists of popular essays, each dealing with a specific topic. Each essay or chapter is followed by specific questions for discussion. Thus it forms by itself a complete manual for study club work on the topic of Christian political theories and forms.

The first two essays discuss the basic concepts of the Need and Purpose of Civil Society, and the Origin and Basis of Civil Power. Further essays apply these principles to the Totalitarian State of our day, the question of Government Regulation of Business, the State in Its Relation to Family and Individual, State and Church. There are also treatments and discussions of Democracy, Communism and

Fascism, the Corporative Order, and finally the important topics of Internationalism, Place of Nationalism, Ethics of War.

The importance of these topics for Catholics of today cannot be questioned. Nor can the need of a simple treatment that goes down to the basic Christian principles instead of giving a confused mass of details and facts. From this standpoint in particular, the present paper-bound book can be highly recommended, not only for study by groups but also for reading by individuals.

The present book like its predecessors should be of great value to branches of the Holy Name Society that are making a study of modern problems.

## **Brother Petroc Returns**

By S.M.C.

Little, Brown & Co. 249 pp.

MANY are the orders to be found within the household of Mother Church. One of the most illustrious down through the pages of history has been the Benedictines. This famous society has kept alive the faith and culture of Europe during her most bitter struggles.

It is with such background that the author of this invigorating and highly stimulating tale sets her stage as she takes us within the ivy covered walls of the old Benedictine monastery of St. Brioc. There it stands, as a monument to the past, on the picturesque—yet bleak shores of the Cornish coast. The year 1547 was indeed a time of suppression, as a reign of terror



existed for all those who were unwilling to accept as final the decisions on all matters pertaining to religion and politics as laid down by the king, who declared himself the supreme head of the Church. Fresh horrors were witnessed daily as new atrocities spread over the land. The sufferings were tremendous and ghastly penalties were imposed upon those champions of the old faith who refused to give up the heritage of their forefathers.

#### RELIGIOUS WARS

**E**CCLESIASTICAL property was confiscated and suppression of the smaller monasteries took place. These religious wars played havoc which spread throughout England. Many sought refuge abroad and those remaining made hasty preparations to depart. The black-robed monks of the Benedictine monastery of St. Brioc were no exception. In this historical setting, steeped in the romantic lore of the past, our author has sketched her picture.

It is hard to imagine that this is the first product of a colorful and highly dramatic writer. While the plot centers about the life of a religious, it is unquestionably one of the most intriguing and beautiful stories that has been read in many a long day. It is absolutely different in every sense of the word. A warm affection coupled with a deep sense of beauty pervades its pages and one may feel the mystical peace that reigns over the story. At first it may be difficult to attribute any sense of realism to it at all—but once one admits the possibility of miracles—that power of divine intervention which we accept on faith—then the story rides along at a gallop. It refuses to fade in interest and human appeal, but rather mounts steadily until the climax is reached in the inexpressibly beautiful last chapter.

This story penetrates the dwellings of those souls who live in seclusion from the world—under religious vows and subject to a fixed rule of life. Brother Petroc, a very

saintly individual is the central character in this very dramatic book. On the eve of his ordination in the year 1549—we find him succumbing to a sudden illness, and finally laid to rest amid great confusion as his brothers hasten to leave for safer shores. As soon as the brief ceremony was brought to a close, the monks departed from the walls of their beloved monastery and left Brother Petroc to sleep the sleep of peace for nearly 400 years—with the rolling Atlantic his only companion.

The Benedictines return to their old monastery in 1929, and it is then that the ancient crypt is unearthed. To describe the finding of this brother and his subsequent return to life would indeed take away much of the pleasure of reading the story, so we shall pass over it hurriedly. Be it enough to say that this section alone is intensely gripping. With the author's view in mind we accept the event as a miracle. The difficulties of trying to communicate with this creature of Elizabethan English in the modern dialect are baffling. Finally Latin is the vehicle for mutual understanding.

The very depths of our souls are stirred as we try to imagine the mental tortures that is Petroc's as he tries to take his place amid the confusion and upheaval of the 20th century. For he had been brought up and trained in an atmosphere in which "people were much more objective in their outlook and took a simpler view on life." From the description of the author we may gather a mental picture of the fellow: "Petroc was hardly a figure to pass unnoticed. The spare, small, supple, young monk, with a half unearthly face with brilliant, keen eyes, set mouth and slight air of aloofness, excited no little comment." For him each day was filled with a long succession of puzzles which he dared not solve, for they were too many and too strange.

#### AUTHOR'S MASTERY

**C**ONTACT with the outside world caused Petroc to regard modern

England as a curious and uncomfortable place containing a number of unpleasant people. However, the love of the Sub-prior for this child of another age is beautiful to witness. Bit by bit he takes his place in the regular life of the community. His progress is steadily watched until he comes in to sudden touch with the modern whirling traffic. The effect it has upon his sensitive mind is tragic. This mad pace of the world is too much for his primitive soul and it finally takes its toll.

The supreme mastery of the story is reached as the author traces the pitiful monk's last few days upon the earth. Once the premise—miracles do occur—is granted, we find this story to be exquisitely charming. Such tenderness and delicacy of feeling is rare in the era in which we live. We recommend this entertaining story, and feel that all who read it will be held by its strange fascination.

#### Little Catherine of the Miraculous Medal

*By A Daughter of Charity.  
Benziger Bros.*

**T**HIS is the story of the little French girl who became the Daughter of Charity to whom the Miraculous Medal was revealed. It is a delightfully told tale of the simple lives of the children of poor parents.

There is nothing extraordinary in the life of this peasant child yet the author has vested it with a certain charm. It is the romance of a Catholic home patterned after the home in Nazareth.

This is not merely a biography for the author has lost no opportunity to instruct in the truths of religion. The reader learns the uses of prayer and confidence in God; learns how to bear daily crosses; learns the ceremonies of Baptism and the Mass. All of this instruction is contained within a story.

The book was written for children but their parents will read it with profit and pleasure.